# The Universalist Leader

Boston and Chicago — October 31, 1925


PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

## The New Spirit in the Air

THERE is a new spirit in the air. There is a new friendship between the churches. Thank God for it. Somehow or other in the Providence of God there was given into our hands, common folks as we were, the glorious philosophy of Universalism. We have tried to make it the dominating philosophy. . . . Our fathers did not start out to build great churches. They started out to scatter the seed. If it has been our mission to be the Burbanks of the church, and to take the spines from the thorny cactus of theology, let us thank God for it. . . . If the time has come when some of the barbed wire fences between denominations are to go down, then let us take off our coats and go to work. Still shoulder to shoulder, let us march over the old places where the fences stood, push for the great objectives, and with any one who will march with us sing "Blest be the tie that binds our hearts in Christian love."

*Dr. Frank Oliver Hall*
*at the Syracuse Banquet, Oct. 24.*

# The Universalist Leader

**Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).**

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THE
# Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

# Editorial

## FIVE PRESIDENTS OF THE UNITED STATES

BOTH in thought and in spirit the address of former Justice John H. Clarke at the General Convention in Syracuse came up to what was anticipated.

The most striking passages of his address were those where, on the authority of Presidents Harding and Coolidge, he showed that three former Presidents, Roosevelt, Taft and Wilson, "urged other nations to join our Government in organizing just such a court as the existing World Court for International Justice."

Five Presidents have recommended adherence to such a court.

Having taken this kind of leadership in the project, there is a high moral obligation upon us to stand by it. Forty-eight nations have gone in. According to the Justice, "a decent respect for the opinions of mankind" requires that we shall join the other nations in sustaining, developing and improving this agency of International Justice.

Both the moral obligation resting upon us and the practical advantages involved were clearly set forth.

The World Court matter is down for a hearing in the Senate on Dec. 17. In the opinion of Justice Clarke, if pressed to a vote there will not be ten votes against it.

His statement about the public sentiment of the country is convincing. The American Bar Association at Minneapolis in 1923 "resolved almost unanimously in favor of our Government participating in the Court upon the terms proposed by President Harding." Many State Bar Associations have taken similar action. Chambers of Commerce, labor unions, church bodies, universities, learned societies, have approved it.

Both political parties last year put planks in their platforms declaring that our Government should adhere to it on the terms proposed. The House of Representatives last March by a vote of 301 to 28 expressed the desire that the United States shall participate.

"When to all this," said Justice Clarke, "we add that there is scarcely a reputable newspaper in the country that does not favor our joining the Court, we have an expression of opinion more unanimous and less partisan in character than any I have known to favor any public measure in all my long life."

In our opinion the danger to the success of the measure is the over-confidence of its friends.

An able, determined minority composed even of ten may have enormous power in thwarting and blocking the will of the nation.

In pulpit, in press, on the platform, in private, those who believe in constructive work for world peace must keep at it.

The five Presidents, living and dead, are leaders of one of the greatest movements to bless all mankind.

Let Universalists of every party rally behind them.

* *

## THE LAYMEN AT SYRACUSE

IT is a harder task to get hold of a full blooded dynamic business man and enlist him in the work of the church, than to get hold of a little child. It therefore is a greater achievement. The laymen themselves assert emphatically that the work of religious education is the work of fundamental importance. In that assertion they show how fundamental also it is to get themselves tied up to vital church work.

The way in which Judge Hill and Mr. Kerr succeeded in getting strong men to go to Syracuse and to take part in their conferences is one of the remarkable features of the past week of Conventions. Many of the addresses were of a high order. One or two were masterpieces of wit and humor used to drive home propositions based on hard common sense. The *Universalist Leader* will give important extracts. To print them all would require a book.

In the closing session Judge Hill referred to the fact that this, so far as he knew, was the first time that this kind of conference has been held in the Universalist Church. "Our ideal," he said, "was to have you come here and get acquainted with one another, with our problems, with possible solutions, and then have you go back to your own communities and take hold. The work is still there. We have greater things to do than we yet have done." There

can be no question of the value of these conferences.

An important feature of the week of meetings was the resolution passed almost unanimously by the order of Universalist Comrades to merge with the National Laymen's organization under conditions to be approved by the Board of Trustees of the Universalist General Convention.

This will bring practically all of our laymen, whatever they may call their local clubs, into a stronger union.

The work of the General Convention itself assumed a new importance with many of these laymen present. To be sure we always have had strong laymen present at our Conventions. Always there has been an influx of new blood to replace those who have fallen out. Never before was there so great a number of new faces as at Syracuse.

The church can not be left to any one element of our race—however consecrated it may be. Neither education, secular and religious, nor all the other phases of work and worship can be turned over to women alone, to men alone, to the old, the middle-aged or young. We need all. More and more we are getting all.

And especially we are getting men because they see that neglect of the church endangers society.

"Religion is the backbone of government and its security," said the President to the Congregationalists. "Intellectual growth will only add to our confusion unless it is accompanied by moral growth." Our men are seeing this more clearly, and are rallying to the support of the organization which has for its main object the building of strong, useful, unselfish characters.

* *

## THE GENERAL SUNDAY SCHOOL ASSOCIATION

THE General Sunday School Association, under the leadership of Dr. Huntley, Mr. Gibbs, Mrs. Galer, Mr. Hempel and officers associated with them, has rendered a service of great importance to the Universalist Church, to large numbers of children, to their fathers and mothers and to society.

For twelve years it has emphasized the fact that it is stupid and wicked for the church to spend most of its energy working with the individuals with whom it can do the least, and the least of its energy with the individuals with whom it can do the most.

In other words, for a church to spend 90 per cent of its time, money and thought upon adults and 10 per cent upon children, as some of our churches have done in the past, is not statesmanlike.

As several speakers at the Convention in Syracuse said: "We give the adult the beautiful auditorium; the child a dark corner in the basement. We give the adult the best music we can afford; the child musical doggerel. We give the adult the high grade pulpit teacher; the child indifferent volunteers." This is not the universal rule, of course, but too often in the past it has been the policy churches have followed.

The organized effort in all churches to change this emphasis is one of the significant signs of the times. Schools of Religious Education in connection with universities, community schools to fit and inspire teachers, magazines, instructive books, lecturers who are specialists traveling about the country, have exercised an enormous and transforming influence. To a greater degree than our people have realized our own General Sunday School Association has had an honorable and useful part in this silent revolution in the church.

That they are waking up, we clearly see by their interest in the conventions. Week before last at Little Falls, the New York State Convention was crowded. This past week at Syracuse, the Convention of the General Sunday School Association drew large and attentive congregations for sessions beginning Saturday morning and lasting through Tuesday night.

Dr. Huntley at the closing session said that the three evening meetings had been the most successful ever held. Miss Slaughter and the Pageant Sunday night, Miss Earle and Mr. Harrison Monday night, and Dr. Atwood, Mr. Gibbs and Dr. Beaven Tuesday night, had provided meetings full of power.

Even more indicative of the spirit of the workers is the fact that they packed the church when they knew the blackboard was to be brought out and an old-fashioned appeal made for money. And they gave $3,338.25. What this means we see from the moving comment of Dr. Huntley, who said that "in 1920 the appeal resulted in $500, in 1921, $800, in 1922 $1,300, in 1923 $1,400, in 1924 $2,000, and in 1925 over $3,300."

Battling gently, peacefully, with good will, but persistently, courageously and intelligently, for its place in the sun, battling because of the need of little children inspired by the ideal of a new generation freed from prejudice and truly Universalist in philosophy, the General Sunday School Association has won out.

We congratulate the leaders and we congratulate the church.

We urge our people to hold up its hands, increase its resources, open up for it new opportunities and thus spread its influence for good.

* *

## CO-OPERATING CITIZENS OF SYRACUSE

NO one thing was more surprising to delegates and visitors to the Universalist General Convention in Syracuse, than the way 99 per cent of the people obeyed the traffic laws. Everywhere in the central part of the city, movements of both vehicles and pedestrians are controlled by red and green lights. The mayor of the city in his address of welcome said that the way people had co-operated had been a surprise even to those who were most optimistic. "We have reduced fatal accidents, and all accidents," he added, "to a minimum." People wait at corners until the signal is set to go ahead. It changes the appearance of things in the city amazingly. It simplifies driving and walking. When there is a fire, instead of everybody running as in the old days, everybody stops, and the way is cleared for those whose job it is to run. One is reminded daily and hourly in Syracuse that one big factor in good government consists in people helping the officials. In all the pessimism about the lawlessness

of America, the conduct of the people of Syracuse gives us faith to believe that Americans are not by nature lawless. What they need is to be shown. When they see a great community need, the vast majority are quick to respond.

* *

## DELIGHTFULLY REFRESHING

CONGREGATIONAL church members in Washington are entertaining the delegates to the National Council of Congregational Churches. Among the neighbors who appeared "to take delegates" were Mr. and Mrs. Calvin Coolidge, who live on Pennsylvania Avenue exactly in the center of what would be 16th Street extended. Mr. and Mrs. Coolidge are temporarily located in Washington for government business, but have joined the First Church for the period of their stay. Their house is large and they took nine delegates. Two were former pastors and one the present pastor of the Edwards Church, Northampton, where the Coolidges live. The *New York World* says: "White House officials said the visitors were guests, not of the Nation, but of Mr. and Mrs. Coolidge, Congregationalists. Those who are taking their meals and sleeping in the White House are the Rev. Willis H. Butler, Hartford, Conn.; the Rev. Irving Maurer, president of Beloit College, and Mrs. Maurer; the Rev. Kenneth B. Wells, present pastor of Edwards Church; the Rev. and Mrs. W. H. Spence, Salem, Mass.; the Rev. Dr. Nehemiah Boynton, New York City; the Rev. C. W. Legge, Swanton, Vt., and the Rev. Dr. R. A. Beard, Fargo, N. D."

All this is delightfully refreshing.

* *

## THE SPIRIT OF LOCARNO

ONCE more the optimists have been vindicated. Europe has struggled through to a real peace settlement. We can discount some of the glowing estimates of the significance of the treaties of Locarno, and yet feel happy over the result. The various agreements reached and the treaties negotiated are important enough in themselves, but the new spirit back of them is far and away the most important thing which has come out of that remote Swiss community almost at the frontier of Italy. It is the spirit of peace instead of war, of co-operation instead of mastery. Briand and Luther appearing side by side at the open window to greet the enthusiastic crowd down below are symbols of a new France and a new Germany. Austen Chamberlain hovering in the background symbolizes the England that has worked steadily and quietly to rebuild the world which tumbled into ruins that August day in 1914. Once again as often before the Swiss, whose real defense against the aggression of mightier neighbors has been their friendly disposition, have been the hosts.

Germany is treated now as a friend and equal. She agrees to accept the responsibility of membership in the League of Nations. That League, so full of promise for the realization of Christian ideals, is strengthened.

The way is opened for the disarmament of the world.

The decisions reached at Locarno had to come if the world were to advance, because they were right. They could have been further delayed had the spirit of fear and suspicion which has cursed Europe so long kept its grip. We do not believe that these decisions could have been permanently defeated. There is a God, there is a moral order, and there are good impulses struggling for expression in the whole of this great inarticulate race of ours.

There is need of continued work everywhere by Christian people and those who share what we call Christian ideals. There is need of leadership of great masses who only dimly see the ideals of brotherhood, but who nobly respond when they do see them.

We all need to pray for more faith in our fellow men, deeper love for them, a stronger desire to serve them.

In the fellowship called Universalist, especially, there should be clear understanding of what has happened, and devout dedication to still unfinished tasks.

* *

## WHERE WE NEVER CAN LOSE

MR. FRANK W. MERRICK in his address at the Laymen's Conference in Syracuse, called attention to a vital fact of church finance sometimes overlooked. People are willing to give to a church to which they do not belong for work which has in it a general non-sectarian appeal. Dr. Merrick spoke of the work done by the Quakers during and since the war. Doing that work they spent enormous sums of money. Where did they get it? It came from Catholics, Jews and Protestants of every shade of belief. It was given gladly because it was being used for human welfare and because people found out that the work was being done efficiently.

This is exactly as it should be. Quakers give to important general work done by others. Others can render service by working through the Quakers.

That is the spirit back of the Golden Rule Service Fund. It is to help people without regard to race, nationality or creed. And people of other creeds already have made generous contributions to it.

The same thing happens in communities where the local churches are broad and unselfish in service.

We ought to have faith, and do the thing the world needs. We never will lose out along this line.

* *

## GEORGE HALL—COLORED

A NEGRO janitor of a New York apartment house, named George Hall, was busy at the telephone switchboard when a nine-year-old white child, Marie Magnus, entered the elevator and started it. The big negro dashed for it and caught a bar on the bottom of the car. To this he clung until the elevator was passing the fourth floor, where the door was open. Here he tried to swing his body up into the car, but fell and was killed. The child escaped uninjured. We think that the over-used, much abused word hero might be attached appropriately to the name of George Hall—colored.

# The General Convention at Syracuse

## What the Convention Did

### On Friday Morning

1. Adopted a recommendation approving the reorganization plan of the Board of Trustees of the General Convention. This will appear in full later. It provides for bringing all auxiliary organizations under the authority of a new enlarged General Convention Board on which each organization shall have representation.

2. Adopted amendments to the Constitution necessary to carry the reorganization plans into effect. Votes 196 to 0, 177 to 0, 166 to 0. Voted down Mr. Hersey's amendment making members of the Board ineligible for re-election, 114 to 96.

3. Recommended that all denominational auxiliaries and activities be sustaining as far as possible and urged those in charge in co-operation with the officers of General and State Conventions to solicit direct gifts, bequests and help in the annuity plan.

4. Endorsed the work of the National Laymen's Committee under the efficient leadership of Judge Robert W. Hill and pledged itself vigorously to press the campaign to secure full and hearty co-operation of every church, every minister, every layman, in the Universalist Church for carrying it forward to a full and complete success.

5. Approved the action of the Board of Trustees correcting the minutes of the Worcester Convention in 1917 upon the matter of dual fellowship.

6. Endorsed recommendations of the Commission on Comity and Unity that a commission be appointed for the next two years composed of the strongest and most representative ministers and laymen in our church, large enough to be representative, and that it be authorized to meet similar commissions on comity and unity from other denominations and to prepare such plans as may be practicable.

7. Recommended the establishment of a Board of Education of five members, the president of the General Sunday School Association to be one, *ex officio*, the other four to be selected by the Board of Trustees of the General Convention, two of whom must be members of the faculty of theological schools.

8. Authorized a special session of at least one hour on the program of the next General Convention for the purpose of creating interest in increasing the ministry.

9. Indorsed all plans and requests of the Board of Foreign Missions so far as funds are available.

10. Advised that plans for the erection of churches and other denominational buildings and descriptions of sites shall be submitted to the Commission on Church Architecture, and that no funds be contributed by the General Convention to plans when this is not done.

11. Approved action of the Board of Trustees in the appointment of the National Laymen's Committee. Recommended that this be made a permanent department of the laymen's work under plans to be worked out by the Board of Trustees.

12. Characterized the Golden Rule Service Fund as another great opportunity for service. Approved action of the Board in accepting the fund and recommended that the Board do all in its power to enlarge it. Dr. Tomlinson offered an amendment, enthusiastically approved, thanking Arthur Nash in whose heart this great service for humanity was born.

### On Friday Afternoon

13. Recommended the adoption of the substance of the report of the Commission on Foreign Relations and World Peace.

Urged the United States Senate to act favorably on the matter of the World Court.

Congratulated President Coolidge on his efforts to curb militarism and promote peace.

Opposed Mobilization Day.

Instructed secretary of the Convention to express to the representatives of European nations at Washington our joy over the signal achievements for world peace at the recent Locarno Conference.

Authorized a letter to the Secretary of State expressing hope that the United States may co-operate with other nations to secure the complete outlawry of war.

14. Reaffirmed the present-day objectives of the Universalist Church as adopted by the Providence Convention.

15. Expressed appreciation of the service rendered by the *Universalist Leader* and its great value to the denomination, and endorsed an increase in the subscription price to $2.50, and further recommended that a drive to secure 10,000 subscribers be initiated; that every church establish a *Leader* committee to solicit subscriptions, and such other activities as may be necessary to secure same. On motion of Mr. Arthur Nash, the Board of Trustees was authorized to take steps to put on a campaign for more *Leader* subscribers.

### On Saturday Morning

1. Chose Hartford, Conn., as place of next Convention. Choice ratified by Board of Trustees at meeting Saturday morning.

2. Endorsed address of President Coolidge before Congregational Council in Washington and pledged Universalist denomination to co-operation in work for law and order.

3. Urged the Senate to act favorably on World Court.

4. Endorsed the work of Department of Social Welfare.

5. Passed a resolution favoring larger church unity.

6. Passed resolution of recognition and appreciation of the noble character and service of Charles L. Hutchinson, senior member of the Board of Trustees, and Dr. Norman Bridge, vice-president.

7. Adopted a resolution recognizing the supremacy of the individual conscience, the right of men in time of war to refuse to render military service on conscientious grounds.

8. Indefinitely postponed amendments offered by Dr. Sweetser concerning the minutes of the Worcester Convention.

9. Passed a resolution that Dr. Sweetser be requested to co-operate with the executive committee of the Board of Trustees in getting a correct text of the Constitution and By-Laws.

10. Sent resolutions of sympathy to Mrs. Everton, Dr. Crooker and Mrs. Fraser.

11. Unanimously passed a vote of appreciation of resolutions passed by the Unitarians at Cleveland and referred them to the new Commission on Comity and Unity. Received informal advices that the Congregationalists in Washington had unanimously passed resolutions favoring closer union with Universalists. Dr. Atwood said that these resolutions when received would go to the same commission.

12. Passed resolution favoring a Southern Pilgrimage in 1926 similar to the California Pilgrimage, visiting our churches and closing with a mass meeting at a strategic point. Instructed Board of Trustees to make arrangements.

13. Thanked retiring trustees for long and efficient service.

14. Directed cabled greeting to the Rev. H. M. Cary in Tokyo and to John Bayne Ascham in Constantinople.

15. Heard constructive suggestion from the Rev. E. Dean Ellenwood that an exchange of a month be arranged each year between missionaries on the outposts and pastors of strong established churches, and that the expense of transportation be borne by General Convention.

### Through the Committee on Resolutions

Adopted a resolution thanking pastor, members and friends of the First Universalist Church.

Thanked the press of Syracuse for its high-grade work reporting the Convention.

Thanked the officers of the General Convention.

Recommended that each church in denomination have one meeting in which proceedings of the Convention shall be considered.

Urged support and backing of the *Leader* and its editor.

Thanked the General Women's Missionary Association of the Universalist Church.

Thanked the National Laymen's Committee and urged continued effort.

Recognized value of church school and Y. P. C. U. work.

Endorsed the summer Institutes and urged Board of Trustees to enlarge them.

Expressed appreciation of work of General Sunday School Association sending out Miss Mary Slaughter and Rev. A. Gertrude Earle for intensive field work.

Expressed pleasure at the attendance of the young people and urged that they be brought forward in church and convention work.

Thanked committee on National and International Relief.

## What the Convention Heard

### From the General Superintendent

1. That the Million Dollar Campaign of 1919 raised large sums for local churches, built new edifices, and paid debts. The Woman's Jubilee Fund of $100,000 was completed and $350,000 from the Drive turned over to the General Convention. Churches were educated in giving. Total amount raised, $1,200,000.

2. Denominational Headquarters bringing all general organizations under one roof has resulted in co-ordination and co-operation.

3. The Japan Mission, State and District Superintendents, General Sunday School Association, National Young People's Christian Union, Woman's National Missionary Association and the General Convention itself are better organized than ever before in our history.

4. "Quota payments from churches of the entire country, both state and national, have gone forward by leaps and bounds."

5. Two hundred per cent increase in eight years of churches which recognize and meet denominational obligations.

6. Classes in theological schools larger than they have been in years. Students of high quality, and most of them taking full college course as well as seminary.

7. The *Universalist Leader* has been strengthened. The Convention should aim for four thousand new subscribers between now and Easter.

8. Progress in church extension is disappointing. Most of the churches on the appropriation list were put there twenty years or more ago and appropriation for some is larger now than then. Should survey the situation and change policy.

9. Principles guiding us in making appropriations should be: (*a*) A few fields cultivated intensively. (*b*) Look before we leap. (*c*) Should base help on disposition of local parish to contribute a definite percentage.

10. The greatest of all our enterprises to date is the Five Year Program. We must rally behind Hill and his colleagues.

11. We took our stand at Providence unequivocally for closer organic union with other like-minded liberals. Overtures should not cause alarm or cause us to relax efforts. If greater fellowship comes we will have something to put in. If it does not, we shall amount to something worth while as we are.

12. The paramount need of the age is for constructive spiritual leadership.

13. We already are in a universal league of nations. We must govern our lives in conformity with its laws.

14. The Golden Rule Service fund has given substantial help to the Five Year Program. It is our manifestation of faith in all mankind. It is our way to put preaching into practise.

### From the Board of Trustees

1. The death of Dr. Norman Bridge, vice-president, and Hon. Chas. L. Hutchinson, former

president and trustee of the Convention. Mr. Hutchinson was the oldest member of the Board in service. Death of the following ministers: Charles Franklin Andrews, Florence Kollock Crooker, Donald Fraser, I. P. Quimby, W. R. Rowland.

2. Five per cent quotas on current local expenses of parishes: (*a*) Assessed for first time, have been combined with apportionment of Five Year Program, but have yielded $19,635.29 for last fiscal year, an amount far greater than ever before. (*b*) Income for Japan last fiscal year, $12,404.86, expenses $13,249.18. (*c*) Cost of Department of Social Welfare, $5,361.22. Subscriptions for it, $3,188.58. (*d*) Convention received from Million Dollar Drive $392,279.92. Major appropriations, Universalist Publishing House, $60,000; Japan Mission, $60,000; General Sunday School Association, $17,500; Midori Kindergarten, $10,000; National Young People's Christian Union, $17,500; Home Missions, $60,000; Lombard College, $12,000; Tufts College, $6,000; St. Lawrence University, $6,000; Dean Academy, $3,000.

3. The Five Year Program was adopted because of various resolutions of the Providence Convention directing the raising of money.

4. When the National Laymen's Committee took charge Jan. 19, 1925, thirty-eight churches had pledged $108,000 for the Five Year Program. Now 141 churches have pledged $400,000.

5. Because of the Golden Rule Service Fund, the Board has been for the first time in its history in a position to make appropriations for good causes not strictly denominational.

6. The new home missionary policy of the Board is to stop giving small amounts to local churches for many years and to give larger amounts to churches at strategic points for limited periods.

7. Purchase of new site, 16th and S Streets, Washington, for National Memorial Church.

8. Questionnaire sent to ministers asking if they would go into a Pension Plan. Of 141 who replied, 31 ineligible, 11 undecided, 21 not interested, 78 would participate.

9. Remarkable work done by the Rev. H. M. Cary and family in Japan. New site purchased for Central Church, Tokyo.

10. Reported plan for reorganization and consolidation of all general work of denomination. General Convention and Board to be supreme authority. Enlarged board representing all organizations. All major policies of all organizations to be approved by central board.

11. Need everywhere for churches that shall be centers of deeper spiritual life to be expressed in practical ways. Definite decision is important as to relation our denomination shall bear to other denominations. Board believes that "the cause of liberalism in religion can best be served by joining like-minded liberals in a common purpose and a common strategy for a great forward movement, and not by competition and antagonism."

12. For an unequivocal stand on the question of hatred, strife and warfare among the nations of the world. Constant work in local church for the coming of the Kingdom of Love and Peace.

### From the Board of Foreign Missions

1. In two years as a denomination we have put a total of $40,659.08 into Japan, $13,460.46 into Near East Relief, or $54,119.54 into overseas work.

2. Great revival of interest in the Japan work. Churches willing to pay a speaker to hear the story of Universalist activities where once it was almost necessary to pay a church for privilege of speaking.

3. Miss M. Agnes Hathaway, twenty years abroad, Rev. and Mrs. Nelson L. Lobdell, with fifteen years service, Dr. Clarence E. Rice, Rev. Hazel I. Kirk, Dr. and Mrs. Samuel G. Ayres, all returned missionaries, are available to tell the story.

4. The Ayres family has returned, the Cary family and Miss Bowen have gone out. Miss Hathaway is back. Now have seven missionaries, four native pastors and a student.

5. The Women's National Missionary Society has built the Dojin House in Tokyo.

6. Board has paid $15,000 for site of new church in Tokyo. Cost of building low and work should be pushed.

7. Japanese co-workers have requested that we keep the old down-town site for work there.

8. The Board is working toward independence of Japanese churches.

9. A new church at Osaka. Minister gets from us only his house rent. Has Korean studying with him who will start a Korean Mission next summer.

10. The home of the Cary family is a veritable social center. Since Christmas they have entertained there 1,600 people. We are helping bear the great expense of this hospitality which does so much to promote friendly relations, but not paying all.

11. Mr. Cary has started a magazine in Japanese to set forth our faith. Already "The Philosophy of Universalism," by Dr. Betts, "The Golden Rule in Business," by Arthur Nash, "The Living Universe," by L. P. Jacks, have been translated into Japanese.

12. Blackmer Home, work in Shizuoka and Nagoya progressing splendidly.

13. Needs: Church buildings in Tokyo and Nagoya. A building for the Perin-Cate House. Home for missionaries in Shizuoka, and for ministers in Tokyo and Nagoya. A budget of $15,000 for next year, 25 per cent increase in contributions. Legacies for the Endowment Fund of the Foreign Missions Department. Special gifts for the Literature Fund and the Relief Fund. Education of more native missionaries.

### From Other Sources

Invitations from Dr. Theodore Fischer representing the State Convention of Connecticut to hold the next session of the Convention in some place in the state to be designated; from President Tilden and Dr. Brigham to go to St. Paul's-on-the-Midway; from Rev. Gus Leining, Rev. Richard McLaughlin, and Mrs. Harry Hersey to go to Hartford, Conn.; from Rev. Henry T. Crumpton of Brewton, Ala., to come somewhere or anywhere down South, and from Rev. Lyman Ward to the Southern Industrial Institute, Camp Hill, Ala.

From Dr. Frank O. Hall of the Commission on Literature: About all we have to draw on is $320

per year, from the P. T. Barnum Fund. The request for literature far exceeds supply. The committee printed the following: Forty-six thousand copies new leaflets, forty thousand reprinted, 1923-24, 20,000 new leaflets, 60,000 reprints, 1924-25. Total cost $383.85.

From the Director of Social Welfare: Jews, Catholics and other Protestants helped organize the department. Has spent his time in the field. Has endeavored to make social workers of the community know the people of our local Universalist churches. Has encouraged study of social problems in local churches. Has put out a course of study for 1925-26. Ministers and laymen of other denominations have come into our local study classes. Classes are studying the questions of helping the handicapped and the unhandicapped, the home, the school, the courts. Certificates to be given for completing the course. Director visited outstanding social agencies. In Lewiston, Me., helped organize council of social agencies. Communities all over the country thanked the Social Director for services to the community. The community pulpit has been established and proved its worth. Director has conferred with members of the Commission and has been benefited thereby. Has been called into Conference with Commissions of the Federal Council of Churches of Christ in America. Has visited 150 churches; 300 sermons and talks, sixty large conferences. Invitations to come again been universal. Recommended continuing the department.

From the Treasurer: The income for administration was $7,969 and the expenditures $14,799, making the excess of expenses $6,829. For church extension the total receipts were $39,032, total disbursements $38,196; for educational purposes total receipts were $5,885, total disbursements $8,884; for foreign missions total receipts $12,404 and total expenses $13,249. Income of invested funds (not trust funds) owned by the Convention, said Mr. Bicknell, is approximately $30,000. The regular expenses now are $80,000. This means we have to have $50,000 from quotas or other receipts. If we are to do any larger work we must have the full $80,000 a year provided in the Five Year Program. The report further shows that the Golden Rule World Service Fund to date has amounted to $52,095, of which $25,624 have been spent. The special Golden Rule Service Fund account for Turkish Club work shows receipts of $60,010, of which $11,000 has been disbursed. Analysis of the figures shows that every dollar paid in from quotas from the local churches went back to the local churches with a little more. In the Japan Mission account the same facts appear. Total receipts of the Treasurer in the above funds for the past year amount to $65,293; total disbursements $75,129.

From the Commission on National and International Relief, Dr. George E. Huntley, Chairman: Emphatic endorsement of Near East Child Saving Work, of the Red Cross Roll Call in November, of the American Friends Service Committee Work, of the appeal made by Sherwood Eddy, Margaret Slattery and Hubert Herring for Bulgaria.

From the Committee on Transportation: Appreciation for work of Mr. Vallentyne on transportation. Story of work establishing co-operative relations with the railroads. Total of railroad certificates: from New England 126, Trunk Line Association 181, from the Central Association 40, Western 9, Southeastern 1, South 1, making a total of 258, when 250 were required. The automobile is making the securing of special rates increasingly difficult, but this may be offset by an increased attendance at our General Conventions.

From Miss Agnes Safford the story of reorganization of Westbrook Seminary and an appeal to Universalist families to help advertise the school. At present 25 boarders, 26 day students. Westbrook now has become a girls' school instead of a co-educational institution. Needs additional financial backing.

# "The Bright Spot Convention"

THE proportions of the Universalist General Convention at Syracuse now begin to appear. It looms up, large, sure of itself, friendly and efficient. In the Board meetings first they began calling it "the Bright Spot Convention" as reports came in from the field. Dr. Lowe took it up. Other speakers followed on. Finally it was suggested publicly that the *Universalist Leader* so characterize it.

The unusually successful conventions immediately preceding the General Convention, the Woman's Missionary, the National Laymen's, the General Sunday School, and the Ministers' Meeting, united to create the favorable atmosphere. The Board of Trustees in session for a day and a night in advance of the Convention cleared the ground and prepared the business.

### Etz Sending Detailed Reports

The General Secretary, Rev. Roger F. Etz, is issuing a pamphlet to be mailed to all delegates and churches, containing the Report of the Board of Trustees, for which there was such a demand that the edition was speedily exhausted, the complete text of the reports of the Committee on Recommendations and Official Reports, and of the Committee on Resolutions, and in addition the minutes of the Convention.

We therefore do not attempt in this story to cover all the details of the Convention sessions.

Two hundred and sixty-one delegates with railroad certificates registered, and the certificates therefore were validated. The Syracuse people turned out and helped fill the churches used for mass meetings, and the meeting struck a high note.

### The Good Spirit

It is not a mere platitude to repeat the remark heard on every side: "The spirit has been good." Dr. Atwood upon his election Saturday morning said: "Nothing is more significant than the growing spirit of co-operation in our church especially manifested in this Convention. I trust the spirit may be prophetic,

Emotion is justified only as it is fulfilled in things we dream or hope for."

The good spirit was a spirit of friendliness and co-operation. It showed itself in an underlying self-respect. Ministers and laymen stood squarely on their feet as people who counted for something in the world. There was little of the "poor," "weak," "struggling," "dying" kind of talk. The delegates appeared awake to the fundamental importance of the Universalist gospel and to the fact that Universalists have a real mission to perform. The idea that we are strategically situated for unusual service in a rapidly changing world seemed to be penetrating everywhere.

Occasionally this spirit showed itself in an insistence that neither now nor at any other time will we go into "a merger," but that talk won no cheers. Whenever the note was struck of a large, unselfish Christian service it stirred the Convention.

Words written by the President of the Convention a few weeks ago were proved true: "Never have we been so well organized. Never were we better equipped for service. Never have we been more determined to perform it."

What created this good spirit? Some said: "The Golden Rule World Service Fund which Arthur Nash started, the fact that we are out among the other churches tackling part of the world task, the recognition other churches have made of this and their new friendly spirit toward us."

Others put it that Judge Robert W. Hill, Wm. D. Kerr, Victor Friend and the National Laymen's Committee have carried on one of the most successful campaigns of advertising and education we have had.

Still others said: "These overtures from Congregationalists and Unitarians, whether they are in the form to lead to much just now or not, show that our company is sought."

Warm friends of the General Superintendent, the General Secretary, Dean Atwood and Board members asserted: "We have had wise, sane, inspiring leadership. It is beginning to count."

And when the matter was mentioned practicaly everybody joined in the sentiment that a Convention could not help being a success in the environment created by the First Universalist Church of Syracuse. Suspicion, jealousy, dislike, if they existed, were scotched by the kindly, cheery, atmosphere of this church.

### The Supremacy of Conscience

One of the highwater marks of debate was reached in the discussion of a resolution offered by the Rev. L. Griswold Williams of Reading, which placed the Universalist General Convention on record as recognizing the right of every Universalist to follow the voice of conscience in regard to participating in future wars. It did not commit the Convention to the pacifist attitude. It reiterated fundamental Universalist doctrine that the conscience is supreme. This is the same resolution which was offered at Providence and voted down. Many delegates feared that, if passed, it would be interpreted as endorsement of non-resistance. Chaplain Richard McLaughlin of Hartford, a veteran of the Great War, and now in the Officers' Reserve Corps, and Captain Frank D. Adams, of Detroit, led the fight for the resolution. McLaughlin said that he disagreed utterly with Williams, but would fight to the limit for Williams who went overseas with the Quakers to have the right to follow his conscience. Adams said that if the Universalist Church repudiated the doctrine of the supremacy of conscience it would prove to many that they were mistaken in thinking the Universalist Church was where they belonged. The veteran Dr. Edwin C. Sweetser of Philadelphia made a deep impression when he declared that he himself never could lift his hand in war, but that his son went overseas as an aviator and served on the Italian front. He described the anxiety of war time, the day the boy came back wearing his medals for bravery, and how proud he was of him. "I could have been more proud of him," he said, "if he could have agreed with me. But I stand for his right and every man's right to follow his own sense of duty, and therefore I support the resolution." Dr. Hall, Mr. Bicknell, Mr. Ellenwood, Dr. Albion and others joined in the debate. The resolution was carried 80 to 53.

### The Youth Movement

The Convention had evidence of the revolt of youth. The younger ministers and laymen with one or two wise old heads they could trust gathered in caucuses on the top floors of hotels, around the solemn hour of midnight, damned "the Boston crowd," "the powers that be" and "the ring." They were not sure what they wanted but they wanted change—new blood, a chance for younger men. It was all cheering because it showed interest. In turn these young men some day will be sitting in Board meeting, bleary-eyed and weary, while another younger generation is calling caucuses to compass their downfall. Confront them with almost any single officer, tell them the story of his labors, and they shout their heads off for him, but officers *en masse* always have been and probably always will be targets. Nor were the young men and women negligible. They rallied to the support of the Rev. Harry Adams Hersey of Canton who offered an amendment to the plan of reorganization of the whole denomination providing that members of the Board of Trustees and some other officers shall not be eligible to re-election for a year after their term expires. This would not have made the complete sweep of the Board that it appeared to do, as terms do not all expire at once. On one side it was urged that we need the experience which men gain in Board service. On the other side it was argued that there are young men and women just as competent who never have a chance, and that they would bring in new ideas, methods and enthusiasm. Had the vote been counted when first taken, it is likely that the Hersey amendment would have been carried, but Mr. Hersey himself called for a rising vote, further debate ensued, the veteran Joseph L. Sweet, greatly beloved by everybody, threw the weight of his influence against it, and it was lost 96 to 114.

### The Committee on Nominations

Another place where swirling currents met was the Committee on Nominations. The Rev. George Cross Baner showed evidence of great fatigue when he

made his report and repudiated the suggestion that the Committee had axes up its sleeve for anybody.

Of the Board members going off Louis Annin Ames of New York and Arthur Nash of Cincinnati were renominated and re-elected. A vacancy had been created by the death of Hon. Charles L. Hutchinson of Chicago. Dr. Vincent E. Tomlinson of Worcester, who has served eight years this last period, wrote to the committee before the Convention refusing to let his name go on. Dr. Henry R. Rose of Newark, N. J., was not renominated, and this was explained by Mr. Baner as due to the desire to recognize the new laymen's movement in the church. The names of Judge Robert W. Hill of Massachusetts, Mr. George B. Jermyn, a capitalist and business man of Scranton, Pa., and Mr. Walter Gabell, a banker of Philadelphia, were brought in by the committee and they were unanimously elected to the Board.

Dr. Atwood was re-elected president, Dr. Potterson is first vice-president, J. G. McGowin second and W. F. R. Mills third. Dr. Carpenter of Peoria preacher of occasional sermon.

A movement was initiated at the close of the session Saturday to supplement these able and useful men by the election of the right kind of "laboring man," so-called, at the next Convention.

### The Overtures

The delegates had received information to the effect that overtures were to be received from the Congregationalists and the Unitarians. This news got to the local papers and scare head lines were published about whether Universalists would join Unitarians or Congregationalists, both or neither, and about a prospective split in the Universalist body. The noble address of the General Superintendent on this subject was placed under another lurid headline.

The thing came out into the open when the Rev. Harold E. B. Speight, D. D., and the Rev. F. W. Perkins, D. D., spoke Friday night, and at the business session Saturday. Speight, who had been flat on his back at the hotel all the afternoon from an attack of illness, pulled himself together and made an address "with a felicity of utterance," as Dr. Perkins put it, "and a sincerity so transparent that it won all hearts." At the close of it he read the following resolutions of the American Unitarian Association:

**THE FREE CHURCHES GATHERED IN THE AMERICAN UNITARIAN ASSOCIATION**
**to the**
**FREE CHURCHES GATHERED IN THE UNIVERSALIST GENERAL CONVENTION**

*Greetings:*

*Whereas,* it has come about in the Providence of God, and through the deepening insight and enlarging experience of men, that the principles of religious thought and conduct long cherished in lonely fortitude by the churches of the Universalist and Unitarian Fellowships, have now become the conviction and possession of many minds and hearts, and

*Whereas,* in every Christian Communion there are now men and women of progressive spirit who increasingly affirm that Christianity is a way of life rather than a conformity to creed, and

*Whereas,* the challenge to leadership in the cause of a free and spiritual religion comes with a peculiar significance to our free churches, be it

*Resolved,* that this Association respectfully requests the Universalist General Convention to authorize its President to appoint a commission of not less than three or more than five representatives to meet with a similar commission to be appointed by the President of the American Unitarian Association, with a view to inviting and organizing a Council of representative liberal Christians for the purpose of promoting sympathy and co-operation among them, furthering their common aims and uniting them for the advancement of the Kingdom of God.

*Brethren, together let us raise a standard to which the wise and the honest can repair. The event is in the hand of God.*

Dr. Perkins followed with a masterly address, to be published hereafter, in which he said: "Creeds separate. Faith unites. The creedal ideal is accuracy of definition. That of faith is the useful life."

At the close of the business session Saturday, the General Secretary read the resolutions. The President, Dr. Atwood, at once remarked: "Nothing in this Convention is more important. They do not provide for a merger but for a closer co-operation between Unitarians and Universalists and all other liberals in Christian service. They look forward to more effective Christian work by united liberals. I pray that this step may lead to much larger things."

On motion of Judge Galer the resolutions were referred to the new Commission on Comity and Unity provided for by the Committee on Recommendations. The old commission was in fact legislated out of office with their full consent and approval and with the idea of getting the men especially needed at this juncture to carry on the work.

Dr. Atwood then announced that a telegram had been received from the Congregational Council in Washington advising that the Council had directed a communication be sent to the Universalist General Convention, but that the full text of it had not yet arrived. It would, however, be referred without other action to this same commission. Asked from the floor for the substance of the telegram Dr. Atwood replied that the Council had directed its commission to express to the General Convention its sincere desire to welcome to its fellowship all churches that can find freedom and satisfaction on the general basis of the Kansas City statement of 1913, and that it invites the General Convention to appoint a commission to consider with the Congregational Commission what is practicable.

Authoritative statements were made privately that the action taken by the Congregationalists was taken unanimously. There was no public debate or expression of opinion, as the Convention was near adjournment.

"Just what may happen when able men of friendly disposition sit down to talk things over, nobody can tell," one delegate remarked. "Most of us can accept the Kansas City declaration without a shadow of reservation," said an official unofficially. "It is not at all likely that Universalist churches will join the Congregational denomination, but in time there will come some kind of union of Congregational, Unitarian and Universalist Churches—all of which are congregational in government—simply and solely because we

will see the necessity of doing more of Christ's work and doing it in a better way."

"It is a dud," said a minister. "The Northern California Convention of Congregationalists will be disappointed."

"No, it is a step," said the oldest man in the group. "It marks some distance traveled since the Andover Declaration, when we were classed with atheists, free thinkers, Mohammedans, Saracens, Antinomians, and what not. Let us be glad that we have lived to see such a friendly act."

"Cal Coolidge did it," said a staunch Vermont Republican. "No sir, Cal and our Universalist Attorney General fixed it up," was the reply.

### Murray Atwood at the Helm

There is no disguising the hold that Murray Atwood, as he is affectionately called, has on the Universalist people even though he himself detests compliments and suffers under them. He presided with great ability, tact and firmness and expedited business. Only one decision was overruled, and that related to an unimportant detail that the audience remembered but which the President had forgotten and the secretary had not recorded. He put the spirit of our gospel into all the sessions.

The debate on war was spirited but not acrimonious. There was no debate in the business sessions over any other matter of war or social policy.

## The Banquet

For the first time in several years the ladies were permitted to go to the main banquet, and it was a huge success. They acquiesced cheerfully when they were left out at Detroit and at Providence, but smiled over the fact that it was clearly demonstrated that they are needed to make such occasions go. Three hundred and seventy-one sat down together in the large dining room of the Hotel Onondaga at 6.30 p. m. Saturday.

The Rev. Hal T. Kearns of Baltimore directed the orchestra and the chorus singing, and there was not a dull moment. The songs and cheers of Lombard, Tufts and St. Lawrence filled every gap and parts of the proceedings which were not gaps.

At the speakers' table, left to right, sat Mr. and Mrs. Victor A. Friend of Melrose, Mass., Dr. Effie McCollum Jones of Webster City, Iowa, the Rev. Harold H. Niles of Denver, Colorado, Mrs. J. W. Vallentyne, Portland, Me., Mrs. J. M. Tilden and Dr. J. M. Tilden (toastmaster) of Lombard College, the Rev. H. T. Crumpton of Brewton, Ala., Mrs. F. O. Hall and Dr. F. O. Hall of New York, Mrs. Betts and Dr. Betts.

The other tables seated eight. The dinner, which cost only $2.00, was of the high quality which has made the old Onondaga hold its own against the newer hotels.

Dr. Joseph M. Tilden—serious and humorous by turns, first convulsing the guests with some unexpected joke and then driving home the truth of the irresistible forces withw hich we are working—made a great toastmaster. He described the banquet as another "bright spot at the end of a perfect day, and the end of a perfect week of an almost perfect Convention."

### The Syracuse Pastor and His Wife

Dr. Betts, thanked publicly by the toastmaster, rose and, remarking "This is not a stag party," presented Mrs. Betts, and then in a little burst of the purest natural eloquence paid his tribute to his wife and to the parish which had stood by him, not only in entertaining the Convention but all through the years.

The Rev. Harold H. Niles of Denver responded happily for the great West, expressing his joy at his opportunity there. He described beautifully how the great plains and mountains lure and bind, but said he found even greater joy and beauty in the fellowship represented by the Convention.

Mrs. Vallentyne, enthusiastically received as the new president of the Woman's Missionary Association, made a clear survey of the work, and announced that social service work would be undertaken in the near future at the Clara Barton Home. "Be enthusiastic over your own," she said, "not narrow, co-operative with all but loyal to what you yourself are charged to do."

Dr. Tilden then introduced Victor A. Friend of Melrose, Mass., who is constantly doing the largest kind of things for the Universalist Church and insisting that nothing be said about it. Dr. Tilden read a letter from Judge Hill which said: "Victor Friend's vision and courage made possible all the success we have attained."

Mr. Friend captured everybody by his modesty and by the faith which showed in everything he said. The climax of his address was his extension of the Golden Rule. "Daily, hourly," he said, "we should take it as a guide. Not only do unto others, but think about others, speak with and about others, and feel about others, as we would that they should about us."

Dr. Effie McCollum Jones wittily gave her age and described the Convention as meaning an access of something splendid for all of us. "As a matter of fact," she said, "when I get back to Webster City I shall tell them that the word I heard the oftenest was the word 'challenge.' What we do with a challenge depends less on the kind of work and more on the kind of people we are."

She was warmly received.

There is no use trying to describe Crumpton of Alabama, and little use in reporting what he says. He is indescribable, inimitable, and all-conquering in his wit and humor. Mrs. Galer said, "With Crumpton to get and hold a great crowd, Gay as song leader and speaker, and an additional good preacher, what a missionary team we would have." Not only did the audience laugh at Crumpton's jokes, they all but rolled on the floor. And with it he is a serious man, devoted to his high calling. He created a perfect background for Dr. Frank Oliver Hall.

Hall struck home with one of his most telling little speeches. He literally brought everybody to their feet cheering. Spontaneously they broke out

singing the old hymn to which he had referred in his speech, "Blest be the tie that binds." And then instantly Dr. Joe Tilden saw that the exact moment had come to close the meeting—but people lingered for an hour in the spacious corridors or the mezzanine floor talking it over.

In Dr. Hall's speech we sensed again that religion is for time and eternity because its foundations are laid down in the deepest instincts of the human heart, that it and the church are going to endure—*what* church is secondary. He brought before the people listening through some of the most tense moments of the Convention the breadth and beauty of the Universalist faith, the men and women who have given their lives to make it understood, the common people who heard it gladly and endured for it, the new days that have come—and the thrilling, compelling duty of that day if we are to prove ourselves men and women worthy of our past.

On the cover page of the *Leader* for this week there are a few great sentences of a speech which, like all truly great speeches, will live in the memory of those who heard it, but which can not be captured for the printing press.

Dr. Hall closed with Dwight Hodge's "Blow, Winds of God," a beautiful poem by one of our ministers, now dead, who served at Franklin, Mass. An interesting by-product of the address was the way in which Hodge lived again among the people talking it over. Some of the newer people had never heard of him.

## Telegraphic Story of Sunday

High wind and furious rain this morning did not keep people away. The First Universalist Church was filled for the communion service of the Convention. Again we had uplifting music by choir and united congregational singing. Dr. Betts conducted the opening service. Dr. J. F. Albion preached a reverent, uplifting sermon from the text, "Master, tell me what I shall do to inherit eternal life." Dr. Albion placed the emphasis on the word do. He said: "The world has light and truth enough and to spare. What we need is application. Action means life. Brotherhood and good will are more necessary for peace and power than aeroplanes, telephones, and radio. The danger facing our church and all churches is being diverted into discussion of the virgin birth, fundamentalism and such subjects. We must place emphasis on the great affirmations of our Church. A race that can achieve the radio and the aeroplane can achieve respect for law, racial equality, social opportunity. We are the brotherhood church. It is at enmity with war. The way to get war out of the world is to get it out of our hearts. The raw material of war is prejudice, cheap pride, racially and nationally."

The communion service was conducted by Dr. Betts, assisted by the veteran Dr. C. Ellwood Nash.

By night the rain stopped. The First Baptist Church was packed; twenty-five hundred people were there. Dr. Bernard C. Clausen, pastor, conducted the opening services. Dr. Atwood, Mr. Etz, Dr. Marshall, and Dr. Betts were on the platform with the speakers and the pastor. Dr. Clausen said: "We welcome you here to-night, not because you are what you are or because we are what we are, but because Dr. Betts is what he is. I only hope all Universalists have their cities as completely enthralled as he has Syracuse."

Dr. Atwood said: "We greatly appreciate this exhibition of Christian fellowship which more and more is dominating all the churches."

Owen D. Young, chairman, made an eloquent address, clear as crystal, showing the difference between man-made laws and the fundamental laws of the universe. We can refuse participation in Leagues and Courts. We can not get away from control of moral and economic laws. Isolation is a myth. If there is any stripping of gears between man-made laws and fundamental laws, man-made laws must go.

Introducing former Justice Clarke, Mr. Young said: "To discuss the World Court we have a man competent to assess obligations, who was six years on the Supreme Court."

Justice Clarke said: "I am not a paid public lecturer or propagandist. I do not accept money for speaking on world peace and I do not speak on any other subjects. Every consideration of national interest and national honor demands that we adhere to the World Court. I understand that this Convention already has taken action. I sincerely hope all in this great audience will immediately endeavor to strengthen the hands of the President in his great battle for the Court."

Sherwood Eddy made a masterly closing address, eloquent and convincing. He said he had just returned from Europe. He found there a growing demand for peace. He said: "Thank God we have the League of Nations. The Council to-morrow morning will meet to stop the Greek-Bulgar war. They have been enemies ten thousand years." He found also a rising tide of democracy on his tour around the world. He paid a noble tribute to Jennings and his Turkish work. He said: "Of your own body Arthur Nash paid $60,000 and has pledged $200,000. He has faith in the Turk. The Turk will respond to the Golden Rule."

He found a demand for a new spiritual dynamic. He said: "A divided church can never meet the problems of a divided world. We need the vision of God as the vital social, national, universal, great central uniting power—one God the Father of all. Congregationalists, Universalists and Unitarians have appointed commissions to consider uniting all liberals. It can be done. I believe we must get together in obedience to a high command and to fulfil the prayer of Christ." He quoted and praised the resolutions of the Maine Universalist Convention and said: "I believe we Congregationalists all can accept your Providence declarations on unity. We can accept the words of your own Commission on Comity. Not by formal resolutions, but by a new spirit of unity and devotion to God, can we get together."

Mr. Young heartily congratulated the Convention on the re-election of Atwood.

# If I Had But One Chance*

Frank Durward Adams

"Go ye, and stand and speak in the temple to the people all the words of this life." Acts 5 : 20.

AS I stand before you on this occasion, my friends, a complex of emotions is tugging at my heart. I am proud and grateful, albeit very humble. You have elected me to preach the occasional sermon. It is a signal honor. What man could be insensible of it? It would be hypocritical for me to say that I have not looked forward eagerly to this hour. For years I have hoped and labored and prayed that my church might some day call me to this exalted office. To preach the occasional sermon is a distinction to which every young minister aspires, or ought to aspire, from the day he takes his ordination vows. And I doubt not that among the young men present to-night are many who in years to come will enjoy this honor and rise to its opportunity.

Yet I feel myself peculiarly incompetent for the task before me. It is an overwhelming responsibility to stand just once before a congregation like this, gathered from every corner of the land and from every hill of our Zion, a congregation including a galaxy of men who have essayed this task in years gone by, and be given just one chance to speak the word lying nearest to one's heart. So many thoughts come trooping and clamoring for expression, all worthy and worth-while thoughts, that I am hard put to it to make a choice. Only that which is searching and imperative can have a hearing, for I shall not pass this way again. To some of you, to most of you, I shall never have another opportunity to speak.

The realization of all this sweeps over every preacher now and then. In almost every congregation he faces there is some one to whom he will never preach again. It is his one and only chance to impart to that soul some good news of God. There is something sobering, almost terrifying, in that thought. If we were more aware of its solemn truth, surely we would be less frivolous than we sometimes are in our preaching. Harry Emerson Fosdick had somewhat to say about this in his farewell sermon at the First Presbyterian Church in New York City. He was speaking particularly to the young people, almost apologizing for neglecting to urge upon them more more earnestly the definite decision for the Christian life. But, he always said to himself, there will be another Sunday in which to say the word. Now, however, there were to be no more Sundays, and he must speak as to those whom he would never face again. I think I understand what was in his heart and something of the passion of it. For, ever since the day, two years ago at Providence, when you named me as your preacher for to-night, I have been searching my heart for the word of all words that I would speak if I had but one chance.

If I were permitted just one hour in the company of one I hold dear, knowing that I should never see that person again, what would I talk about? What would you talk about in such a case? Surely every word would be as precious as rubies! So when a minister stands before a congregation for just once, he can not afford to spend any time on questions of speculative theology. He can not afford to meddle in the doctrinal disputes which have set the tongues of men a-jangling everywhere. He has no time to consider these things. They are too ephemeral. Perhaps a sentence or two to let his hearers know that he is marching in the vanguard among the leaders of religious thought. He owes that much to himself, and that much is due his hearers. Then he will hurry on to matters of deep import. He will lay hold upon some everlasting truth of life and endeavor to woo and win his listeners to its acceptance. He will plead with them, he will set forth the truth in all its austere and winning beauty, he will aim the shaft of his message at the most vulnerable spot in their hearts, for he will never see or speak to them again.

In a conversation a few weeks ago with the veteran Dr. C. Ellwood Nash, of California, he told me that in former years the younger men used to await the occasional sermon with some anxiety, fearful that it might be too radical. Well, those were pioneering days, days when bold, adventurous spirits were blazing new trails through the theological wilderness. Timid souls might well be afraid, for these pioneers did their work well; so well, indeed, that the bravest leaders in the Orthodox ranks are just now challenging their followers to go up and possess the good land which our fathers explored. That work need not be done again. To be sure, there are other new worlds to conquer, and will be forevermore. But now, it seems to me, there is much intensive cultivating to be done in the fields already staked out. Besides, I have but this one chance, and my road does not lie in yonder direction. It is much more direct and short and straight than that.

My message to-night, which is an exceedingly simple one, can be stated in a single sentence. I shall use the method of direct approach, but from three distinct angles. Friend of mine, whoever you are, so far as that message is concerned there is only one person in this congregation—and that is You! Harken, while I remind you of a truth, simple as the sunlight, but which has in it the power of infinite redemptions.

> You can not get away from your own soul;
> You can not escape your better self;
> For your better self, which is your real Self,
> Is an incandescent fragment of the Life of God.

Here is a truth which the on-rushing years, with their revealing light, fortify over and over again. Let us approach it first from an intimately personal angle. Put it to the test of your own inner, unspoken experience. He who has penetrated the depths of human life, viewed its lights and shadows, beheld its

*The Occasional Sermon delivered at the Universalist General Convention Wednesday evening, Oct. 21.

sordidness and its sublimity, its baffling admixture of dirt and deity, he who has eyes to see and a heart to understand, such a man stands daily in deeper awe of this shy, elusive thing we call the soul. When we seek it reverently, it responds with an amazing and pathetic eagerness. Only a gesture perhaps, and that but for an instant, but that single fleeting flash of insight reveals a potential goodness undreamed by him who thinks cheaply and meanly of our humanity.

"Woodbine Willie," who said such probing things in the flaming days of the war, and is still pursuing us with his relentless logic, reminds us that it is upon our *belief about the facts* that we must make our venture, whatever it be. Columbus believed in the *fact* of a spherical earth, and that gave him courage to make his venture into the mystic and fabled West. Now I believe this to be fact about mankind, namely, that in the inner sanctuary, the holy of holies of every human life, there is an ineffable goodness, because it is the abiding-place of God. Some of us are faithless and do not believe this; some of us are blind and can not see it; some of us are indolent and will not seek it. None of these will ever make the great venture of faith. But the Shekinah glows there upon the veiled altar of every heart, albeit sometimes dim and feeble. Jesus knew it. This supreme Master of the souls of men knew how to break down the resistance, tear off the masks and walk straight into that holy place. Despairing of no man—that was his word to the disciples. Who they were, where they were, what they were, it made no difference. That glowing, incandescent thing was there. To doubt it was the only heresy.

It is hard enough, in the midst of our befouled and distorted life, to believe that this is true of other men; but I think sometimes it is even harder to believe it of ourselves. Who does not stand aghast at the blackness which now and again comes reeking slimily up out of the recesses of his mind? Valuable as it may prove in some ways, psycho-analysis has not helped us much in this respect. It reveals a condition which it has not taught us how to heal. It tends to make us materialists, pessimists and fatalists. But let us think clearly. Were it not for a native goodness in your heart, regnant over every other power, you would not be appalled at the mire in which you are so often engulfed. Without that spiritual awareness, that profound, omnipresent sense of goodness, you would be totally indifferent to evil. But you have that awareness. You know you have it. It torments you when you have sinned and come short of the glory of God. You agonize in spirit at every betrayal of your best. And no moral anesthetic is able to lull that accusing voice into silence. Try as you will, you can not escape it.

There is a classic of the passing generation which I wish we might more often read and ponder. It is Stevenson's "Dr. Jekyl and Mr. Hyde." Few men have ever written with keener spiritual insight. By means of a daring and almost gruesome symbolism, Stevenson tells the story of every man's dual personality. He pictures the battle between the higher and the lower, the demon and the angel, the beast and the god. Dr. Jekyl, having discovered these warring sides of his nature, chooses deliberately when he will play the part of the upright Christian gentleman and when he will play the villain. With graphic power we are shown the appalling danger of habitually choosing the meaner part. The history of a weakening will is tense with interest, for we know we are dealing here with a solemn truth in our own lives. At the end it may appear that evil has won the victory. But not so. Even as Edward Hyde, imprisoned in a loathsome body and bereft of power to change his form and features, the conscience of Dr. Jekyl is still upon the throne; and to escape the torture of his tragic situation he takes his own life. He could not escape his soul, he could not get away from his better nature. It was a veritable "hound of heaven," pursuing him even into the shadows of the world beyond.

So the problem of life resolves itself into a single task. We must learn to give our true souls the mastery. What man of us but knows himself as Dr. Jekyl and Mr. Hyde? Who has not recognized himself as a battle-ground on which two titanic forces are forever contending? But the simple truth is that each of us has power to choose with which of these contending natures he will form an alliance. Coolly, almost impersonally, we can watch the battle; and every man who has become acquainted with himself can with almost equal impersonal coolness throw his conscious strength on one side or the other. The tragedy of so many of us is that we make the wrong alliance over and over again. We prolong the torment of self-accusation. We grovel when we ought to fly. How unerringly Edward Rowland Sill has stated the case in "The Fool's Prayer:"

> No pity, Lord, could change the heart
> From red with wrong to white as wool;
> The rod must heal the sin; but, Lord,
> Be merciful to me, a fool!
>
> Our faults no tenderness should ask,
> The chastening stripes must cleanse them all;
> But for our blunders, oh, in shame
> Before the eyes of heaven we fall.

Emerson said in one of his highest moments, "To believe that what is true for you in your private heart is true for all men—that is genius." So you may confidently believe that what is true of yourself in this conflict of the higher nature with the lower is true in some great measure of every other man. Then *act* accordingly. It is the highest venture of faith.

Test again the ultimate regnancy of that better Self in the crucible of the relation between parent and child. Those whose privilege it is to deal intimately with the souls of men early learn, if they are disposed to wisdom, that when they touch this thing they are touching the holiest fact in our human social life, and the most powerful. When Jesus would make known to his disciples the nature of God, he found no better imagery than that of a noble father whose boy went into a far country. When mothers crowded around him seeking a blessing for their babes, he walked straight into their hearts by taking the little ones tenderly into his bosom. He took captive for all time the father-mother soul of the world when

he had compassion on the centurion, the widow of Nain, the Syro-Phenician woman and the man whose child was racked with epilepsy. Assuredly, for in our love for our children we discover something at once so splendid and invincible that in its presence every other emotion does quick obeisance.

We who have known this transfiguring experience recognize in it the very touchstone of our lives. No man comes to middle age without realizing that some of his dreams will never come true, that some of his hopes will never find fulfilment, and that some of his ideals are like the foot of the rainbow, eluding always his eager pursuit. Something like despair would come with this realization were it not that now he turns to his children. In them he has another chance. In their glowing youth he finds again his own flaming young manhood. Through their eyes he beholds again the visions that allured him in days agone. In their exulting hearts he feels again the throb that once pounded in his breast when he glimpsed afar the shores he had resolved to conquer. Maybe they will succeed where he has failed! Leaping as it were from the spring-board of his nurture and inspiration, mayhap the offspring of his loins and spirit will attain goals which to him are now forever denied. Beware how you touch a relationship charged with such spiritual dynamite! Touch it with gentle tenderness and sympathy and the most potent instinct of our humanity becomes your slave. Touch it rudely, irreverently, ruthlessly, and you release a ferocity as fathomless as it is amazing. In this relationship men and women most utterly immolate themselves. In it are the outreachings of everything selfless and sacrificial. Sometimes to the point of absurdity, I grant you; perhaps often. But that is just because it is so deep, so profound, so all-conquering. He who would do harm to a young life into which such devotion has been poured, he who would entice or stain a soul nurtured at such infinite cost, is the hapless victim of his own recklessness.

So test that spark of God which is man's better Self in the crucible of this bond between parent and child. From one angle or the other the appeal will win. Win the parent through the child. Bring back to those whose shadows are stretching eastward some of the echoes of their far-sounding childhood by putting them in remembrance of their own sainted fathers and mothers. Remind them now and again of the high hopes those fathers and mothers cherished for them while the world was yet aglow with the morning. Such memories are as cleansing as water and sunlight. Resolutions long buried and forgotten will be galvanized into life.

On my study desk stands a two-paneled mount holding the pictures of my father and mother. Within two months of each other they journeyed down through the twilight toward yonder Gate in the Mist. Like all the rest of our blundering world, I understood too late all that was in their hearts for me. Too late, that is, to let them know I understood before they went away. Whichever way I turn those pictures, their eyes are fixed in my direction. At this angle, or that, or the other, their gaze is never diverted. And in those eyes I have learned to read the confidence they cherished in their hearts for me. Father's gaze seems to look just a little past my face, over my shoulder, as if fixed upon some idea, some achievement, he expected me to gain. He wanted his boy to scale the heights his stumbling feet could not attain; and in that steady, confident look is something that challenges me every hour of my life. But mother's eyes look straight into mine, as if to say: "You are even now, this moment, everything I hope and dream for you." How disconcerting, yet how strangely steadying, is this faith of our mothers! By what clairvoyance of the spirit do they see in their children that which the duller eye of the passer-by can never discern? It is a mystery, strange and ineluctible; but it has in it the potency of all the winds and the tides of the Seven Seas. It reaches down into the hidden places of the heart, and there, with a grip that will not be denied, it lays hold upon that mysterious Something within us which is God.

Once more, and lastly, I would say to my brother ministers, test this truth by your own methods of appeal and the response you get to them. How much time we all waste in what we call preaching! How trivial our themes, how vapid and superficial our treatment of them! The impression has gone abroad that preachers have fallen into the habit of cheapening their pulpits by dealing with shallow, ephemeral, so-called popular subjects. This accounts in some measure for the unhappy falling off in church attendance. I believe the charge is substantially true, as witness this declaration by a recent writer in the *Christian Century:* "There are ample grounds for the belief that American preaching, taken by and large, is to-day at the lowest ebb in point of authority and adequacy which it has reached in modern times." In the inevitable reaction of all this the guiltless must suffer with the guilty. But men are just as eager for real preaching as ever. They will go where the bread of life is being broken for their souls. When they find such an altar they will resort to it with joy Sunday after Sunday. But it must be preaching that probes their hearts and taps the very well-springs of their souls. Once, twice, or thrice perhaps, they will gather with a crowd to hear a sensation, to watch a man belabor his opponents or flay the latest heretic alive. But they do not call that preaching or attendance upon it public worship. It is inexpensive and flashy entertainment; and they go away from it with a deep sense of dissatisfaction, they know not why. Somehow they know it is nothing but husks. Somehow they know that when they asked for bread they were given a stone.

Now this does not mean that the preacher shall ignore the questions which are agitating his times. It does not mean that he shall never depart from the ideas and imageries of long ago. Not at all. The dynamic preacher of to-day must keep abreast of the age. He will try to learn the latest word in science, the newest developments in world politics, the latest moot questions in ethics and theology. But not commonly to make them the keynote of his sermons. He will use them simply as windows to let in the light of to-day upon the truths of eternity. He will employ them as acolytes of the altar, cupbearers to the King. Jesus spoke of the wind and the waves, the weather and the signs of the times, of

the sower and the seed, of the wayfaring man and the robber. He discoursed upon the corn by the wayside and the lily of the field. The birds circling in the air, or finding lodgment in the trees, or snatching up the seeds which fell by the roadside, were not too commonplace to mention in his conversation. A catastrophe like the falling of a tower in Siloam or the approach of an invading army afforded him many a text for a sermon. But only as vehicles to carry his message, only as feathers to direct the arrow of some everlasting truth straight home to the hearts of his hearers. He was alert to the life about him and knew how to grapple with its problems. But these were not the keys with which he opened the sanctuary of hungry souls. When the outcast woman crept in off the streets to kneel at his feet and bathe them with her tears, Jesus did not read a homily on prostitution as "the oldest profession in the world," and speculate on what could be done about it in Bethany. No doubt he was quite aware of it as a social problem. But now he just reached out with an understanding word and probed into that woman's broken heart. He solved the problem for her by revealing the infinite love of God in which she found forgiveness, healing and liberation.

Fellow ministers, men to-day want preaching that probes and searches their hearts. They are starving for it. They want fishers of men who will cast their nets down into the deep. They want light upon the way of life, strength to meet its trials, courage to face its bereavements. Preaching calculated to do that will command that better Self waiting always in every heart for the challenge of a master. "Comfort ye, comfort ye my people!" cried the prophet. There is no time in these hectic days for frivolity and flippancy in the pulpit. We must break bread for hungry souls. "I call you friends," said Jesus, "because I have imparted to you all I have learned of my Father." And the minister is never so much the friend of his people as when he tells them all the Father has revealed to him in the experience of life.

There is no time to waste. You have but one chance. In that congregation before you, perhaps just an ordinary Sunday morning audience, every great spiritual need is present. There is a man whose boy has gone astray, a woman whose daughter has been betrayed. Have you no balm for a hurt like that? Here are a young father and mother who the other day stood by the open grave of their first-born. Yonder is a man who just saw his mother pass down into the valley of the shadow. Have you no word for them? Here is a youth standing upon the golden threshold of manhood and just coming to grips with elemental forces within and without which have power to devastate or transfigure his life. Have you no message to encourage and steady him? Here is another who has succumbed to some terrific temptation, and whose spirit is torn with an agony of repentant shame; another who has failed in his business or seen the hopes of a lifetime crumble to ashes in his hands; another who is seeking some law of life that will show him how to grapple with the heartless coldness of the world. Have you nothing for them? These people may believe in evolution, but they don't want you to preach about it this morning. They are doubtless interested in the issues of the coming election day, but they don't want to hear you preach about them this morning. They may enjoy the poetry of the Victorian era, but they don't want to hear you read an essay about it this morning. They want comfort and strength for their souls so they can carry on. They want to see on the face of their friend in the pulpit a glow of sympathy; they want to hear in his voice a vibrant note that tells them he understands; they want to see a light in his eyes kindled by a great passion for their souls. They want to feel that in him is a man who has plumbed the deeps in which they are now groping, a man who also has struggled and sinned, suffered and sorrowed, but who has found the place of redemption. You must probe deep if you are to meet that need. Fine phrases and bits of rhetorical scenery will not do it. Deep must call unto deep. And when the deep responds, as surely it will, these friends for whom you have broken the bread of life will square their shoulders, lift up their eyes and fare forth with fresh courage to meet the battle of the morrow. But if you fail them in an hour like that, your failure is utter and complete.

Surely the church must find itself and the pulpit ministry must be rediscovered. This will come to pass just as soon as we begin, reverently yet with a merciless tenderness, to aim our message at the very holy of holies of human life. And surely that must begin in the church where even the least of the souls of men is regarded as of priceless worth, because in the heart of it abides an incandescent fragment of the life of God. Intellectual we must be if we would command the respect of thinking men; but intellectualism too easily congeals into the ice of a mere rationalism. At the heart of it all must beat big and strong the warmth of our central truth: *Dig deep enough and you will find God.*

Who does not know and love the work of "O. Henry"—William Sydney Porter? Always teasing the reader with his mystifying plots, always turning unexpected corners and coming out in unsuspected places, yet always in his uncanny analysis of human motives verging just a little this side of tears, "O. Henry" has been hailed as the undisputed genius of the short story. What a career was his! He touched all the high places and the low, from penury to opulence, from prison to palace. He died at the very peak of his powers. On a June Sunday morning, an hour before sunrise, in a hospital on East Thirty-fourth Street, he breathed his last. His very last words were whimsical, in allusion to a song then on everybody's lips. "Turn up the lights," he murmured, "I don't want to go home in the dark." Then they carried him to the Little Church Around the Corner for his funeral.

What a story this master of theme and phrase might have written around that very saying had it been given him to do it! "I don't want to go home in the dark." What an admonition to us in this hurrying, groping, restless time! O man of God, O Church of God's exhaustless and unfailing Love, turn up the lights! Your people don't want to go home in the dark.

# The Address of the President of the Convention

Dr. John Murray Atwood delivered the following address at the opening of the business session of the General Convention, Thursday, Oct. 22.

WE meet again in this fifty-eighth session of our Convention to renew and strengthen the bond of fellowship that holds us, members and servants of a common cause, together, to get a better vision of the task to which we are summoned and new incentive to plan and labor for its accomplishment.

It is not my purpose to make any detailed report of my goings, comings or doings in connection with this office. Suffice it to say that the responsibilities of this position, for which I am not conscious of having any peculiar fitness, have made one who before could not find time enough for his work busier still. He has not exactly scorned delights and lived laborious days —there is a delight in the fellowship with the officers and trustees of this Convention—but I assure you it is the strenuous life.

It is not my intention either to traverse the ground that will be covered by the report of the General Superintendent, or that of the Board of Trustees, prepared by the General Secretary—except possibly what I may have to say about the Five Year Plan. On these two faithful and capable officials and our efficient treasurer, who from a very busy life gives his services so freely and interestedly, has fallen the real burden of administering the affairs of the Convention. Rather I desire to review a few of the outstanding phases of our church situation.

To begin with the most outstanding subject. Some will deprecate the fact that after starting with what was called a Christ Crusade, we have ended with putting in the forefront a program of money raising, so that we seem to have tithed mint, anise and cummin and left undone the weightier matters of judgment, mercy, and truth. The great business of a Christian Church like this, we are told, is to win people to this gospel that is so pertinent to the world's life, so comprehensive in the scope and sweep of its implications, and lead them to instill its spirit into their social institutions, their governmental policies, and their personal lives. We agree. No one can get up an argument with us on that subject. That is the task of every church and every minister. No one of your officials or trustees is going to say that building a memorial church is as important as developing a sentiment that shall outlaw war, the scourge of the nations; or that laying the foundation of a pension fund is as important as exorcising the spirit of race hatred and religious prejudice that possesses the minds of so many people and that appeals to the meanest passions, tainting our attitude toward our fellows with suspicion and ill will; or even that to reconstruct the buildings of our Japanese Mission—and where is there a more disinterested unsectarian service than that which our foreign mission with its staff of consecrated men and women is rendering?—is as important as bringing the spirit of this gospel of good will and of the Golden Rule into our industrial and commercial life.

But the economic side of our work is always with us, if we belong to any cause, or indeed have any real part in this work-a-day world. It is as inseparable from secular and religious endeavor as body from soul—if the behaviorists will allow analogy. We sometimes wish that we did not have to build churches, make repairs, pay for mortgages or carry out every member canvasses—busy ourselves with these mundane matters. But some one must attend to these things. And tell us, where are you going to draw the line, which work is religious and spiritual, the churches' proper work, and which is secular, of the world, worldly? Personally I protest against any implication that a work is inferior and unspiritual, if you please, because it chances to deal with material conditions, or that it is nobler and spiritual because it has to do with theology and morals. It all depends (if the modern school of ethicists will permit us to say it), on the animating purpose and spirit. And I want to witness here to the high motive which caused our laymen to take hold of what will certainly seem to some a thankless task. Oh, we would much rather concern ourselves with the so-called spiritual and higher matters than deal with financial programs. When, at the instance of that modest, generous and loyal layman, Victor Friend, a number of our representative laymen came together, and later waited on the Trustees and said that they felt that this work of raising money to carry out the direction of the Providence Convention was their responsibility, and asked us to put them in charge of the work—it is an open secret—we were devoutly thankful. But I ask again, was that not a spiritual service?

So far as this program itself is concerned, if we construed correctly the somewhat Pickwickian or inconsistent instructions of the Providence Convention, your officers and trustees had no alternative. We had to provide funds to do the work imposed upon us. And so far as the particular objects are concerned, we believe thoroughly in each one of them. Consider the one that has been most criticized in certain quarters—the building of a national memorial church in Washington. Personally I had nothing whatsoever to do with initiation of this movement; so far as I know neither did any member of the Washington church itself. But I have watched that Washington parish for many years. Originally a mission church, it grew steadily under the devoted ministry of Dr. John van Schaick, until it became self-sustaining. I have seen it struggle along in these more recent years when Dr. Rice has been its wise and energetic pastor, under the handicap of a wretchedly inadequate and unattractive building, in our Capital City where architecturally fine edifices are prized, and I have longed to see this parish so conditioned that our gospel will be heralded under truly propitious circumstances, and be assured it is needed there in that center of our nation, not to say in Congress itself. Some may say that there were better objectives than this. Possibly. But after we have once committed ourselves to a task it is surely unwise to ask if there is not some better thing we might have done. That

would be like a man who has chosen his future wife good and true and entered upon the matrimonial venture, and then stops and wonders if there is not a handsomer or more attractive woman somewhere who would suit him better. Perhaps there is, but if the one he has is worthy of his love, it is certainly both wrong and dangerous, though love is blind, to speculate as to the possibility of finding a more ideally satisfactory wife. So as we are already entered upon this work which is part of a wise missionary endeavor in a strategic center, we are bound to go through with it and we will go through with it. Then if there is some higher and greater task when we have finished this let us address ourselves to that. I do not see how any Universalist who feels the responsibility of his church can take any other position.

We have asked from the churches far more than ever before and, what is most significant, have asked each of the parishes to include its apportionment in its annual budget instead of seeking to raise the amount in each parish by individual subscriptions, which would have been comparatively easier. The amounts assigned to the different parishes were carefully calculated; but though mathematical standards may be exact, they are not always just and equitable. We know that some of the quotas were out of all proportion to the capacity of some of the churches, e. g., mission churches, but, speaking generally, if I may utter aloud what I think, have we really asked too much? There are some loyal souls in every parish who give to the limit—their just share and more. All honor to them! But the rank and file of us have not been so very heroic in our giving. We have been generous, yes. We have given more than ever before possibly, yes; but we have gone right along with our program of life, intent on having just what we want, not purposing to miss anything. And what we spend for self-indulgence these days is out of all proportion to what we contribute to the cause of religion, and under the term religion you can include philanthropy of every kind. Do not misunderstand, we do not begrudge any one a good time, or the comforts or the luxuries of life, as did the enactors of one of the Blue Laws of Connecticut which reads, "No one shall read common prayers, keep Christmas or saint's day, make mince pies, dance, play cards, or play on any instrument of music except the drum, the trumpet and the jewsharp." We have not that spirit. But when this is practically our program of life, is it not rather idle to talk about the excessive demand of the church, and do we not need rather to confess that we have not yet learned to give as we should for the cause of Christ?

The most valuable developments in civilization often have not been the result of purpose and planning but by-products. If I were to name the most important consequence of this campaign I should say it was the arousing of the laymen of our church to a profounder sense of their responsibility as members of the Universalist body, so that they propose not to pass the buck, if you will permit the slang, but to be real, live, responsible members of the Universalist Church. Those in charge of this canvass under the efficient leadership of Judge Hill, have sought to awaken the laymen of our whole church to a sense of their obligations. They have not been able to reach the members of all our parishes in every state as they had desired. But never before did we have so many men giving thought and time to the consideration of problems that confront us as a church. We expect this organization in some form to become permanent; whether it shall supplant the Comrades or be united with it we leave to the laymen themselves. We look to see this movement progress until it permeates every church, and laymen in each parish acknowledge and accept their responsibility there locally, and at the same time feel and recognize that with all these others they belong to a great movement and have an obligation toward that, not simply to help solve its financial problems—though we can not be too thankful for that—but to stand up in their thought and conduct for the church and its great principles.

I do not know anything of greater need than this. Do you realize that a good part of our Protestant population, and I say Protestant advisedly, in this age of the social gospel and also age of the new freedom, yielding to the pleasure-seeking, pleasure-loving tendency, are very indifferent to their social obligations to the great fundamental institutions of our civilization? The Catholic is trained in loyalty to his church and her organization, and he is loyal to it. I am no Ku Kluxer—far from it. I am simply stating a fact. I honor the Roman Catholic for his fidelity, though I have no use for his practical religious philosophy. But the Protestants, good people, generous-hearted, often educated and cultured, people even of commanding influence, when it comes to a clash between their duty to their church or other great social causes, and their golf, or motoring, or tennis, or other pleasure, or even it may be their business interests, regularly sacrifice fidelity to the church or the cause for the sake of their self-satisfaction.

There are trustees of churches, Universalist churches—some may be here—who absent themselves from church continually, and otherwise show their want of a feeling of responsibility for the maintenance of the church, because of these and kindred reasons, and then find fault with the minister for the difficulty they have in keeping the institution solvent. Well, everything depends upon the man, upon the kind of minister in the church. We know this, and we are glad that the standards for an efficient minister today are so exacting.

But there is another side, men and women, there is another side. Everything in a sense depends on the attitude of the church people. If this tendency continues there is no question of the outcome. These folks are cultivating the habit in themselves, they are training the youth of the land in the way of an easy-going, irresponsible attitude toward those social institutions—the home, the church, and all the great voluntary associations and ideals that are basic to our civilization. They are even now weakening their foundation and, as I say, if they go on in this course, they will inevitably undermine them. Never was a more direct challenge given to men than that which is made to the liberal laymen of our Universalist Church to prove that they are worthy of the name Liberal Christian, that is free Christian, and can justify this liberty which they have in our fellowship by

showing that through this very freedom they value and care for these institutions, have a strong sense of obligation to them and can and will hold themselves faithful to them.

This brings me to a question which this canvass has brought forcibly to the fore, and which every one of us ought to understand. The Universalist Convention includes in its fellowship all State Conventions and churches; nominally and theoretically, every one that joins a Universalist church agrees to the authority of this Convention and obligates himself to support its work. But, as an enthusiastic young layman who had come to us from another communion remarked to me after he had been out as a speaker in the laymen's canvass, "The people are more interested in the State Convention than in the General Convention, aren't they?" Formerly quite a number of parishes failed to recognize in any tangible way their obligation to this General Convention. That number, thanks to our system of superintendency, has steadily decreased until to-day they are comparatively few.

Everywhere, indeed, we find when we speak to people a keen interest in the work of our church and a general desire to help. Yet, when it was attempted to carry out the Five Year Program, it was discovered, what some of us knew already, that Universalists and Universalist churches are quite independent and individualistic. They did not immediately agree to support the program, and a good many yet have not indicated their readiness to conform and consent to what was asked of them, for various reasons—they objected to the apportionment or possibly to some of the objects, the minister or trustees did not call their attention to it. And there undoubtedly was a disposition in some quarters to regard this as a want of loyalty. But I would like to repeat what I have had occasion to say in another relation very recently: Some say that this is the trouble with the Universalists, they are too individualistic, too independent, poor conformists. It is true. Denominationalism in the sense of unquestioning obedience to the institution has never made much headway with us. Perhaps that is the reason why we have remained a small church. Such an organization as the great Methodist Episcopal Church with its episcopal system of bishops and district superintendents, its ministers going where they are sent, and churches accepting those who are assigned to them as well as the apportionments required of them, is simply inconceivable in the Universalist denomination. We can never carry out a five-year program with orders from headquarters. May it never be otherwise! That is a part of our heritage. We are glad that the support of the local state or national organization is, and must be, voluntary, that we can not command our people but must win them, and our people are loyal not because of fear, or intimidation of any kind, or of deference to ecclesiastical authority, but because out of their freedom they feel that this is what they should do for their church and therefore want to do, or if a project is not exactly of their choosing, they say this is what our church has undertaken, and we will help to carry it through. It is on this principle that we expect to win all our people to the support of the Five Year Plan.

There are some who are troubled because we do not grow. They take pains to tell us how many ministers and churches we used to have, and cite the comparative statistics, from which you might think we are going along at a poor dying rate. I remember how Dr. Nash, who holds up our standard on the Pacific Coast, and whom we are glad to welcome again at this Convention after absence from several sessions, used to stir us young men by saying that he was not content to be the member of a small church. But I recall also that Dr. John Coleman Adams of blessed memory, who was equally a seer in Israel, told us in the theological school that we were destined to remain a small church if we continued to progress and be, in our thought and preaching, in the van of the religious army, for the van is always small. Well, we are still a small church, though I trust not complacently so. But this should not trouble us. What should concern us is whether we are vigorous and alive to our work.

I want to say to you from a somewhat intimate knowledge of our denomination through many years, that I never knew it to be in a healthier condition. Our individual churches generally are active and earnest in their religious life; some of them, as is the case of the church in which we meet here in Syracuse, are second to none in the influence which they exert and the real service they render to the community. The type of young men coming into our ministry is of the best; our Women's National Missionary Association represents a band of admirably organized, earnest women in most of our parishes doing a splendid work locally and caring for a relatively large missionary program for the church at large; our Young People's Christian Union is attracting the very best type of young men and women, and never gave evidences of a healthier life and growth than at the present time, while our General Sunday School Association, the youngest of our national organizations, is steadily becoming more efficient and useful, setting a high standard for the Sunday schools of our church and developing ways to educate our church schools to approximate to this standard. We have, too, in our *Universalist Leader* one of the most influential journals in the land. Moreover, our gospel of the love of God that seeks good for every man now and always, as well as the principle of liberty of prophesying and of thinking which is our inalienable heritage, is a message that was never more pertinent, more vital, more needed than to-day. Men who are shot through and through with this spirit of our Universalist message, who love the fellowship which dared proclaim it when it was not popular, want no greater, more inclusive charter and commission than this gospel gives, and so long as there is a Universalist church with its evident mission, whatever the allurements without, or problems or difficulties within, will never leave it.

But we recognize that there is a new spirit moving within the Christian Church.

In the midst of all this futile debate between modernists and fundamentalists, this revival of the spirit of intolerance and sectarianism, the longing for Christian unity is becoming not only conscious but articulate. We whose people in the past have on the one hand been apostles of the liberty of proph-

esying and worshiping, and on the other hand the victims of intolerance, of religious and social ostracism, because of differing belief, may well hail these signs of the dawn of a new day in the religious world with thanksgiving and joy. We are surely moving out of the darkness into the light.

The Universalist Church, though never invited to join the Federal Council of the Churches of Christ in America, will be found ready to co-operate with those of any faith for better and more efficient and economical service to the people of a community or of the country, just as we are actually joining in church federations and supporting them, and also assisting to form federated churches where the conditions and interests of a community plainly demand one unified Christian organization as the only solution of its religious problem. Indeed this very faith of ours in its inclusive purpose requires of us that we allow no false denominational pride to stand in the way of our working more efficiently with others for that good of all men which we profess to desire.

But I think the one thing we need to understand is that the Universalist Church has a heritage that is priceless, that through its history—the story of a church that grew up among the common people who dared to harken to the voice of their own hearts rather than to dogmas and priests—through its tradition of liberty of thought and worship, through its faith in the trustworthiness of the revelation of their own best humanity as divine, the very voice of God—this Universalist Church has a genius and spirit quite its own, and that these were never so invaluable, never so significant, as in this present day in the face of our present problems, whether we think of the great issue presented by the Scopes trial or the international problem of our relations to the rest of the world. If we have any vision of the world's need, if we have any adequate sense of the incalculable worth of this gospel committed to us, while we gladly co-operate and fraternize with those of other faiths as they shall afford us the opportunity, we will still stand devotedly, unfalteringly, for this faith, preach it, carry it to the souls who are so hungry for it, endeavor to live it, not that we may gratify our denominational pride or magnify our church, but that we may discharge fully our responsibility to this trust and be faithful to our evident mission.

Therefore in this Convention let us plan wisely, deliberately, but with a sense of what is rightly demanded of us so that we may unitedly, whole-heartedly, and efficiently use this gospel for the good of man—every man.

# Two of Our Great States*

## FLORIDA AND THE SOUTH

**Francis B. Bishop**

BETWEEN Tennessee on the one hand and Florida on the other the eyes of the world are directed toward the South. But I come here neither to preach evolution nor to sell you real estate.

During my five years residence in the South I have become a real Southerner, if being a Southerner means belief in and admiration for the South. Industrially we are making the most tremendous strides. The manufacturing world knows the resources and advantages of the South. Educationally no section has made such real progress. You may point to Tennessee, but you must remember that the inspiration for the anti-evolution act came from Nebraska, and the mantle of the leader of the fundamentalists has fallen upon a certain divine in the city of New York. Religiously we are looking for more light.

For this and other reasons the South is to-day the most fertile and promising field for the extension work of the Universalist Church.

At the Alabama State Convention one year ago something over $1,200 was subscribed for propaganda work in that state. The Rev. George A. Gay, recently of Chattanooga, was elected president of the State Convention, and has taken charge of the expenditure of this money and doing the work for which it was given.

Under the leadership of Mr. Gay the Southern Universalist Institute held at Camp Hill last June was probably the best ever conducted. This Institute is becoming a great institution throughout the South.

In Georgia the work of our church is in better shape than for many years. Last January a definite step forward was taken when the Rev. J. M. Rasnake was called to the State Superintendency. Under the direction of the new Superintendent, Georgia has been holding some very successful evangelistic services. One such service began in Winder August 2. I think I have never seen services in which people were more interested. The church would not contain the people. The hotter it got the more they came. Sixteen persons were received into fellowship. The church has installed a radio, the Sunday school has been growing steadily for many months, nature study classes have been organized, additional grounds purchased and now the people purpose to erect a new church and build it into a community center.

North Carolina is not strictly under my jurisdiction, yet each year I have been asked to go to their State Convention as the representative of the General Convention. Each year I have been more impressed with the solid, substantial work being done by these people. There are few State Conventions better organized than that of North Carolina. At Inman's Chapel, away up on Pigeon River, in the very heart of the mountains, the Rev. Hannah Powell is carrying on a remarkable work.

And now we come to Florida. Did the fabled Fountain of Youth really exist in the land of flowers? Well, if youth means energy and activity, growth and attractiveness, that fountain not only existed but is to-day pouring its sparkling water into the life of America. Every person of normal mind desires some time to go to Florida.

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*Addresses at the General Convention, Oct. 22.

But whether it is fabled fountain or fabulous wealth that attracts you, we as a denomination must not forget that here lies the greatest opportunity for the extension work of our church that can be found anywhere. Our people are pouring into Florida by the hundreds and we must build churches for them or lose them by the hundreds.

But we are building. At Lakeland we have one of the finest opportunities to establish a new church. Social and religious conditions could not be better. We have a small organized group here and some funds have been collected for the purchase of property. We greatly need some one to work this field.

At Tarpon Springs our church has been made famous by the paintings by George Innes, Jr. This church is flourishing.

St. Petersburg: Here is one of the great opportunities of our church. Slowly the people have been working until to-day they have two beautiful lots paid for and are ready to build the first unit of their church. These lots cost $7,000 and are now worth $22,000. Plans for the first unit of this church are now being drawn.

Miami: This is the word that touches into flame the imagination of thousands of people. It is indeed the magic city.

You know the beginning of the church in Miami. Dr. Bisbee, of sainted memory, gave the last days of his heroic life to the establishment of this mission. Here we propose to build the Bisbee Memorial Church. Peculiarly this should be a denominational affair.

Last January the General Superintendent wired me to go to Miami and stay long enough to make a comprehensive report. I went and challenged the people to a five-year program. They came back with a counter challenge. "Give us something worth while to do and we will do it." We adopted a five-year program calling for a budget of something over $21,000. Then they went out and raised the first year's proportion of that budget. Some of the pledges were given for the full five years.

Something over two years ago the society purchased a splendid piece of property. This property is to-day worth about $40,000. It is situated on a corner opposite a city park and is a very fine location for a church. On this property is a splendid six-room house. We propose to build the first unit of the church across the back of the lot facing the park. This will be known as the Bisbee Chapel and will contain Sunday school rooms, kitchen, parlor, etc. When the time comes to put up the rest of the building the house will be torn down and the completed church erected.

The important feature of this new church is to be a large memorial window to the memory of Dr. Bisbee. And to the expense of this window we shall give the whole denomination an opportunity to subscribe.

In the meantime it has been decreed by the powers that be that your humble servant shall go to Miami and take charge of the work there.

So much for what we are doing. What do we hope to do? For one thing we hope to impress upon our people everywhere the fact that church extension is by far the most important enterprise of our denomination. We believe in foreign missions, memorials, special departments, etc. But the one thing above all others that will enlist the interest of our people and put new life and heart into our work is the extension of our church in the home field. This is the great work to which we ought to set our hand, because on it, in the final outcome, everything else must depend. It must be a denominational affair conceived in business judgment and reared in the pride of achievement.

Again we hope to secure a closer relationship between our mission points and the individuals in our mission and the denomination as a whole.

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## DENVER AND THE CHALLENGE OF THE WEST

**Harold H. Niles**

TO the last General Convention which I attended, I went as a delegate from a state which was settled more than three hundred years ago. To this Convention I come from a state but little more than half a century of age. It is a startling fact when one comes to think of it that there is a section of our land so recently settled and developed that its whole history is crammed into a few years. Yet that is true of Colorado.

To be sure there is a somewhat vague record of different tribes and races that came and roamed the mountains and the plains; there is a record of Spanish conquerors; there are stories of hunters, trappers and traders. But until the middle of the last century little was done toward settling that country. Nothing worthy the name of history was accomplished until the pioneers pushed their way across the far-flung prairies and the vast plains as they journeyed toward the land of the sunset. Ever since the dawn of time down to half a century ago, the West was waiting for men, calling for builders of empire.

> "Bring me men to match my mountains,
> Bring me men to match my plains,
> Men with empires in their purpose,
> And new eras in their brains."

First known as the Louisiana Purchase, then as a part of the Territory of Kansas, Colorado called for men. At last her call was answered and men and women came. They came in covered wagons, they came on horseback. Among these pioneers were men of large vision and noble purpose, who by their courage, vision, fortitude, labor and sacrifice made out of the desert a dwelling-place for men.

Within the span of a life-time, Denver has grown from a frontier village to a city of over 325,000 people. It was just sixty-eight years ago that John Simpson Smith, a trader and trapper, with his Sioux wife, Wapoola, erected a tepee within a picket enclosure upon the site which is now occupied by the city of Denver. The first house in Denver was erected just sixty-seven years ago next Sunday. To-day, there are seventy-two thousand homes in a city that covers an area three times as large as the whole of Manhattan. And that city, younger in years than many of you who are here to-day, is destined to become the greatest inland city in America, with the possible exception of Chicago.

Lying in the shadows of the Rocky Mountains, whose snow-capped peaks stand like giant sentinels in the west, with its wonderful climate of more than three hundred and fifty days of sunshine each year, people are finding Denver to be an ideal city in which to live. By the thousands they are coming every year to take up their residence in the Mile High City.

The religious side of Denver is our chief concern to-day. There are in the Queen City of the Plains, 237 churches ministering to a population of over 325,000 people, which population it is estimated will exceed the 500,000 mark by the year 1930. These churches are fundamentalist in their belief. And when I say fundamentalist, I mean fundamentalist!

Theologically, the West is where the East was in the days when John Murray traveled up and down the Atlantic seaboard and preached the gospel of the larger hope.

Shortly after I arrived in Denver, the late William Jennings Bryan gave an address at the Municipal Auditorium under the auspices of one of Denver's Methodist churches to an audience of more than six thousand people. Mr. Bryan drew round after round of applause as he proceeded to "defend the Bible from ministers," and as he defied any "son of an ape to dispute him."

Soon after Mr. Bryan's address, at a convention of the Baptist churches of the state held in Denver, a resolution was adopted threatening "disloyal teachers, missionaries and secretaries of the church with expulsion from the church unless they cease preaching modernist doctrines." The resolution was adopted without a dissenting vote.

I could go on and give many illustrations which would make plainer to you the prevailing theological belief of the West, but enough is enough.

For every ten people who have ever heard of our church there are probably ninety who have never heard of it. And of those who have heard of it only a few have any conception at all of its wonderful message.

For over a century and a half we have been telling ourselves that we are the messengers of God, entrusted with the gospel of the larger hope. What are we doing with that message? Are we telling it everywhere? The Scopes trial in Tennessee, the fundamentalists of the South and the West, are giving us their answer. We have hardly begun to tell it.

Let me give you a personal illustration. Last spring, a day of prayer for rain was appointed in Denver. I ridiculed the idea of imagining that God would change the laws of the universe to grant the wishes of the people of our city. The Associated Press carried my sermon to the four corners of the country. I began to hear from it. I received a letter from a woman in Mississippi who asked me about Universalism. I wrote her a letter and mailed her some literature. After reading what I sent she wrote me that she was very grateful to me because at last she had been led out of darkness into light. She says: "I couldn't reconcile the idea of eternal punishment with the love and mercy of God—the Father. I will be under obligations to you always." You, who believe that every one believes in Universalism nowadays and preach no more the old life-giving ideas of our fathers, do you know the joy which comes into the heart when you lift the clouds of fear which superstition and tradition have cast over this life and the next? Here's a woman down in Mississippi who had never heard of our faith. Tormented, troubled, perplexed, she had struggled along. And then by a chance sermon she is lifted out of darkness. And she sits down and writes, "I will be under obligations to you always." The tragedy of it is that there are millions of people just like her, confused and troubled, with no lamp to guide them. To minister to such people is the high task and the noble purpose of the Universalist Church.

A little over two years ago the General Superintendent of our church, Dr. John Smith Lowe, asked me if I would consider going out to Denver and becoming the minister of our church there. He told me that the Trustees of the General Convention were about to work henceforth upon a new policy, that instead of spreading money over many places it proposed to concentrate upon a few strategic points with the idea of building up in those places strong churches of our faith; that when the churches thus established should become self-supporting the assistance given to them would be transferred to some other strategic points. The idea appealed to me. Hardly knowing where I was going, I went West.

After two years of experience on the frontier, having studied out the problems and the opportunities of the West, I give it as my honest opinion that the Trustees have chosen the right course and that a continuation of the policy will produce remarkable results in the years to come.

For a quarter of a century the work of preparation had been carried on in Denver. Brave men and faithful had gone out there and served our church well. In the face of tremendous obstacles, they laid the foundations upon which we hope to build the superstructure. In the early days Z. P. Wilson and W. E. Manley sowed the seeds of Universalism. Then followed in succession, Dr. W. C. Selleck, Dr. Richard Eddy Sykes, Charles F. Patterson, John Wesley Carter, Bernard C. Ruggles, James H. Houghton, Leslie C. Nichols and W. Harris Skeels. These names shine in the history of our Denver work. They are household names among our people out there on the frontier. For them I have the highest admiration and the profoundest respect. Battling against odds, struggling against difficulties, working without the necessary equipment, they started and kept going the Universalist movement out where the West begins. They gathered together a group of loyal, faithful, devoted, generous people. They built a church which, while it may not be as large as some, is one of the most beautiful churches it has ever been my pleasure to behold. Of the people themselves I say "Amen" to what Dr. Sykes himself wrote: "It is a small but faithful band of people. They have kept the light of our faith trimmed and burning for a quarter of a century and the little church has a fine record of loyal service."

Building on the foundations laid by my predecessors, we are going ahead with the work. We have succeeded in interesting several people in our church; we have gradually built up the congregation. We

have established a Sunday school under competent leadership; we have organized a Clara Barton Guild; we have organized a Men's Club; we have started a Young People's Christian Union. We have continued the Ladies' Aid Society. We have repaired the church. Last year we repaired the exterior of the building, painted the roof, and put in a concrete porch and concrete steps, laid a concrete floor in the kitchen and installed new stoves. This summer we repaired the chimneys and redecorated the interior of the church. We are now redecorating the social rooms in the basement. *And, we have accepted our quota in the Five Year Program and have already made a payment thereon!* In addition to which we are going to install mahogany pews within a short period. They are now being manufactured for us.

Denver and Colorado are still calling for men to match the mountains. In order that such men may be developed Denver and Colorado need the Universalist Church. We have the gospel which the people need. It is our duty to give them that message.

If a person were to take a stand at the Civic Center in Denver and go there every day for one year, he would see people from about every state in the Union as well as from places abroad. Denver is the great focal point of the great moving tide of tourists which sweeps over this country every year. In 1924, it is recorded that 700,000 tourists visited the wonderland of Colorado. What an opportunity is thus afforded us to spread our gospel! The names of 346 people have been written in our guest-book during the last two years, representing twenty-two states and the Dominion of Canada. Two people who came and worshiped with us for a little while, who had never heard of our faith, are now living in Italy and are faithful readers of the *Universalist Leader*.

The people of Denver need the message which our church has to give. The men and women of the West are just like the men and women of the East, with the same problems, the same trials, the same difficulties. Death stalks out there in the mountains and on the plains and takes away man's beloved. God has given unto us a message for them. And what are we doing with it? We have one lone minister preaching the gospel in a territory larger than the area bounded on the north by the St. Lawrence River, on the south by South Carolina, and on the west by the Mississippi River! That territory challenges this Convention. It needs men with the spirit of John Murray and Hosea Ballou and Nathaniel Stacy and Quillen Shinn.

But one fact we must bear in mind. Times have changed. "New occasions teach new duties, time makes ancient good uncouth." The old method of sending out a missionary with a few hundred dollars will not work. We must meet the stiffest competition. The Orthodox Churches have magnificent plants, well-equipped and well-manned. They have trained workers. Some of the churches in Denver have as many as eight salaried workers on their staffs. We need to send great preachers and furnish them with trained workers if we are to do the work as it should be done. It is a tough, heart-breaking, wild-weltering job for any man to go it alone with no secretary, no trained parish assistant. Give me a field-worker of the type of Mary Slaughter or Ruth Owens and we will finish the job in one-third the time!

Jesus still asks as of yore, "Lovest thou me?" And he answers as of yore, "If ye love me, then keep my commandments."

Am I mistaken? Did not Jesus command, "Go ye into all the world and preach the gospel?" There is our commission; there is our challenge. Let us not be derelict in our duty.

# The General Sunday School Association*

THE morning session of the General Sunday School Convention on Monday, Oct. 19, opened with an Institute on "The New Testament in the Church School," conducted by Prof. H. P. Morrell, of St. Lawrence University. Teachers may know very little about the New Testament, said Professor Morrell, and yet be good teachers, and he then gave in outline what he called a "New Testament minimum" of knowledge for the church school teacher. This included the ecclesiastical background, *i. e.*, the relation between religious authority in Palestine and the Roman, the party organizations of the Jews such as the Pharisees, the Sadducees, the Scribes, etc., and a sufficient knowledge of the Old Testament Scriptures to ensure familiarity with the Jewish law; historical background, *i. e.*, Rome, political divisions of Palestine; early church development, *i. e.*, Jesus' ministry, the function of the Twelve, the "witness for Christ," and the early dispersion; the development of the New Testament literature, *i. e.*, early oral repetitions, Logia, collections of parables, St. Paul's writing, the four Gospels, and the Johannine literature. In the course of this exposition Mr. Morrell drew charts and maps on the board which added measurably to the effect of his talk.

At 10.15 the business session of the thirteenth annual Convention of the General Sunday School Association was called to order and opened by a devotional service in charge of the Rev. Hazel I. Kirk.

The report of the Executive Board was read by Mr. Carl Hempel, secretary. A summary of this report was published last week. Especial mention was made of the resignation of Mr. Marshall A. Brown, treasurer for many years of the Sunday School Association, and a tribute of gratitude and affection was paid to his devotion. Miss Janet Stoddard was thanked for her temporary assumption of the burdens of that office.

The detailed report of the treasurer was read by Mrs. Laura Bowman Galer and accepted.

The Rev. John Ratcliff read the report of the Committee on Social Welfare. The committee has devised three programs for engaging pupils in the church schools in definite social service activities. The attempt has always been made to give the chil-

*For account of earlier sessions see *Universalist Leader*, Oct. 24.

dren a specific thing to do at a specific time. It was suggested by the committee that the Director of Social Service of the General Convention arrange to have this Sunday school department fit into his general plan.

The Rev. A. Gertrude Earle read reports on the new schools, the Big Brother organization, official standards and missionary department, reporting progress in all and briefly outlining plans for further development.

The afternoon sessions opened with the report of the Committee on Week Day Religious Education, read by Dr. Huntley, the gist of which was that, in the present situation, the committee felt that it was better for the individual schools to decide on their own course in accordance with the conditions in their particular community. No organized action seemed advisable until the experiment has proved itself.

The report of the Auditing Committee was accepted and it was moved that the one cent which they reported unaccounted for held by the Sunday School Association be turned into the reserve fund.

The report of the Committee on Recommendations and Resolutions was read by Mr. Ratcliff. Recommendations were on: denominational co-operation; administration—to establish a budget and keep within it, the formation and organization of union or federated schools when convenient, a new name for the organization to be selected after consultation with other organizations in the church; service for Christian brotherhood—a missionary education film of our own work to be prepared; worship in the church school—note-books, slogans, special programs, departmental worship, to be continued and further developed, and "the fine arts of religious education" to be further adopted and investigated by a committee; the improvement of teachers and teaching by the Institutes, which should work toward international standards, by home study courses which could be organized on special subjects, by brief reviews and bibliographies in connection with the loan library, to be published in the *Leader* and *Progress*, by the extension of the circulation of *Sunday School Progress* (there was considerable discussion as to whether the advance in the postal rates justified a subscription charge for *Progress*, but it was decided to continue the policy of the G. S. S. A. that it had nothing for sale), by field work, the revision of standards, and the curriculum (a committee on religious education to confer with the Publishing House and publish charts and outlines on available curriculum material of other publishers); week day religious education—more schools and more leaders urged to join in this work, the committee continued and frequent articles in the *Leader* suggested to report the developments in this field; daily vacation Bible schools to be extended. This report was accepted.

Resolutions were passed in appreciation of the courtesy and hospitality of the people of the Syracuse church; in appreciation of and affection for the former treasurer, Mr. M. A. Brown, a copy of the resolution to be sent him with a bouquet of roses; for active support of the public schools and adherence to the principle of separation of church and state; for our denominational colleges to establish departments of religious education; for co-operation among the denominations in order to meet the religious need of the child; for entrance into the World Court, a copy of the resolution to be sent to every Senator.

The Committee on Credentials reported 115 delegates from eighteen different states. Of these twenty-nine were ministers, eight superintendents, seven national officers, and three state officers. The Nominating Committee reported as follows: President, Dr. Huntley; vice-president, Mr. Gibbs; secretary, Carl Hempel; treasurer, Albert H. Homans. This report was accepted unanimously.

The business session was followed by an Institute on "Missionary Education" by Mrs. James W. Vallentyne. She told of trying years ago to interest a woman in missions and receiving the reply, "You see, I'm a Universalist and Universalists don't believe in missions," and then several years later attending her first Universalist Convention and finding the W. N. M. A. celebrating their fiftieth anniversary, and her consequent surprise. No wonder, she said, that so many people thought Universalists queer people if that was the impression they gave of themselves. The time to develop interest in missions was in the church school. Little children were never prejudiced. A good definition of missionary education was "to so present the world of people to the girls and boys that their attitude would be kindly, helpful and sympathetic."

Mrs. Vallentyne's Institute was followed by an address by Dr. Effie McCollum Jones on "The Child's Personality and How to Approach It."

### A Forward Looking Meeting

The evening session was one of the most successful of the Convention. The speakers were the Rev. A. Gertrude Earle and Thomas Que Harrison.

Of the Rev. A. Gertrude Earle, the President of the General Convention remarked when she finished her address: "I never heard her when she did a poor piece of work. Always she is luminous. Always she has something to say." A Wellesley girl more enthusiastically expressed her admiration by saying "She is a peach." The General Sunday School Association has done a great thing in starting her out over the country on a ministry at large.

Of her address, only the most cursory account can be given here. She said that always the church had lagged behind the great challenging voices of Christian history. Even to-day with the great challenge of Christian education ringing in our ears the church is slow to respond. It permits the Sunday school to occupy its inadequate quarters and get on as best it may with inadequate support.

Tell the story of any agency of helpfulness and you find men and women outside the church ready to say "That is my idea of religion." It is no indictment of the church that it does not hold the pleasure-loving, but when you find it is not holding the serious-minded, the men and women who want the Kingdom of Heaven on earth, then it gives us reason to pause and think.

"To me the great challenge of this age is the challenge of religious education. Suppose we had a generation trained up to see God in all they do.

Suppose we had a generation trained up to have the spirit of kindness for other races in helpfulness and co-operation. I ask what this generation would do in the Halls of Congress, in the councils of the nation. That is the goal of religious education."

Thomas Que Harrison, National Secretary of the Fellowship of Youth for Peace, the last speaker, made a great hit. Both the original address and the answers he made to questions afterward, gained him increasing support with a congregation half suspicious if not half hostile in the beginning. When he finished Mr. Arthur Nash suggested a collection for the Fellowship of Youth for Peace and $203 was quickly contributed.

He proved himself one of the clearest, ablest young speakers in the peace movement.

His Fellowship ignores the question of pacifism *per se*, and unites the extremists and moderates among young men in steady constructive effort.

In presenting him, Dr. Harold Marshall said: "The present generation of young men and women is more serious, more in earnest, more aflame with the passion for service, more deeply consecrated, than my generation was, anyhow. I have the very great pleasure of introducing as Exhibit A to prove that—and you will need no further proof—Mr. Thomas Que Harrison."

Out of his recent visit to Europe Mr. Harrison spoke briefly of the sweep of the Youth Movement and our American part in it. "Not only the youth of America but the church of America faces tremendous challenges in our generation since this World War. And when I say the youth of America and the church of America I mean the same thing, because if the church does not preach to its young people faith in the future, hope and courage and a willingness to work in a great and social program, then that church has not the spirit of religion. The reason why there are no youth movements in Europe inside the churches is because they taught hate instead of the message of Christ.

"The first challenge is that of a Europe tired, bitter, cynical, disillusioned. The second is from Asia, from the people of the Orient and the backward sections of the earth who have been oppressed by those who call themselves Christian and civilized. And the third challenge lies right here at home, for those who have no spiritual idealism.

"We believe there is no problem between nations that can not be solved in the spirit of friendly co-operation without an appeal to violence. The key for this solution of war is that human beings can get to really know and understand each other. How are we going to get people to know each other? Here is a generation of ex-soldiers, with all the disillusionment and the fear following this war, in Tokyo or Berlin or Boston. But there is a common spirit and a similarity of outlook and a congeniality among the youth of the world to-day that transcends and overreaches every barrier of creed and race.

"Can we take these young people of Europe and the Orient and Africa and America who have had a common experience, can we of the youth who have gone through this thing, come together, get a simple common platform of international co-operation, friendship and fellowship, and train the oncoming generation to think internationally? Yes; and as religious educators you should be up to your necks in this youth movement. Yes; if you older people who have prestige, who have experience, who have money, will help youth do it. Youth has only itself to give. What will you do? What will be your message to American youth? Must youth go to outside organizations to find free expression? I believe that America to-day can save her soul only through the activities of such church people as are in this church to-night.

"Will you people help American youth to stay in the church and to dare to be sincere Christians? Will you help American youth to a mutual understanding, an eagerness for friendship and brotherhood with the youth of other nations, and convince them that war is unnecessary and that we can build a better world based on fellowship?

"If you older people who are liberals, and by liberals I mean people open-minded to the truth wherever it may lead them, will help us, we can build a warless society, and if this generation which has experienced war stands shoulder to shoulder together throughout the world and can agree among itself that youth is done with war, we will build a better society and a world safe for the children of to-morrow to be born into. Will you help us do it? Well, you wouldn't be Americans, you wouldn't be followers of the young man of Nazareth, if you didn't. I believe you will."

### The Closing Session

The Sunday School Convention closed up in whirlwind style. President John Murray Atwood came to bring the greetings of the General Convention. The Rev. F. W. Gibbs conducted the most successful appeal for funds the Association ever made, and the Rev. A. W. Beaven, D. D., a Baptist leader of Rochester, captured the audience with an address on "Building the Church of To-morrow."

The Committee on Credentials reported 141 delegates, Massachusetts with thirty-one and New York with thirty-two leading the way. The New York attendance was the one disappointing thing. Probably the time and money spent by New York workers going to their successful Little Falls Convention interfered, but that is a reason for non-attendance which does not mean lack of interest.

Dr. John Murray Atwood referred to Dr. Huntley as a leader "who plans his work and works his plans," as "a wise, successful executive." He said: "The Sunday school was scorned by the strong man in the past. Criticizing a student sermon I once found myself using the phrase 'Sunday school twaddle.' The Sunday school meant something 'wishy-washy,' 'goody-goody.' All that is changed. Three emotions come to me as I reflect on the work of the General Sunday School Association: I marvel, I am proud, I rejoice. I bring the congratulations of the General Convention."

Mr. Gibbs, introduced as St. Francis, was kept jumping to put down contributions from $100 down to $1. Mrs. Huntley helped the work on by calling on 100 women to give a dollar each.

Some of the larger contributions:

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| Mrs. D. G. Trench, Oak Park, Ill. | $100 |
| Miss Eleanor Bissell, Pasadena, Cal. | 100 |
| Harold E. Sweet, Attleboro, Mass. | 50 |
| Joseph L. Sweet, Attleboro, Mass. | 100 |
| Mrs. F. C. Todd, Minneapolis, Minn. | 50 |
| Mr. and Mrs. Victor A. Friend, Melrose, Mass. | 50 |
| Two Friends, Washington, D. C. | 100 |
| Ohio Sunday School Association | 100 |
| Murray Universalist Church School, Attleboro, Mass. | 50 |
| Albert H. Homans, Cleveland, Ohio | 50 |
| Pennsylvania State Convention | 100 |
| Indiana State Convention | 100 |
| Minnesota State Sunday School Association | 50 |
| Massachusetts State Convention | 150 |
| Connecticut State Convention | 200 |
| Rhode Island State Convention | 100 |
| New York State Convention | 100 |
| Rev. and Mrs. T. A. Fischer, New Haven, Conn. | 50 |

The Rev. A. W. Beaven, D. D., of Rochester took the platform at nine o'clock after waiting patiently for an hour while Mr. Gibbs "secured the sinews of war." As he mounted the platform while the rousing cheer for "St. Francis" died away he remarked that he had not known before that St. Francis was such a man to get money in, he had thought he was one who was famous for shedding it.

"The Church of Christ," Dr. Beaven said, "has been too often geared up for to-day instead of for to-morrow. It would be statesmanlike to put the child in the midst instead of the older people. Jesus put the child in the midst and said to his disciples, 'When you get to be like these'—but we have reversed the Master's emphasis.

"Morality is an attempt to solve the problem of human relationship. By just so much as you increase the ideal of honesty in society you make property possible. Morality is to society what cement is to concrete, and a civilization with a low moral fiber is a civilization which is in danger of disintegration. If somebody doesn't get busy and mix cement with society in the making, if we don't see to it that our children are imbued with moral stamina in the course of their development, then the whole thing will collapse. In a democracy if the moral fiber of the average person is low, society as a whole is in danger of disintegration. Do we stop to realize that ninety-five per cent of all business transactions depend on the moral character of the people who make them? It follows that badness is a liability on every man in the community who is decent. Character building is an insurance policy for everything of worth a generation has and the way to get moral character into a man is through religion.

"As long as the churches take the attitude that religion is their province and not the state's, in God's name let them give it to the growing generation. Here we have a corner on religion and we are letting half the population grow up without any. The time to build moral character into a generation is while it is young. But the church puts most of its time in on the folks who give us the least response and the least time in on the folks from whom we would get the most response. Even if we win an adult to religion he has only a few years left of life, whereas a child, who is more responsive to begin with, has his whole lifetime before him to serve our cause. But we continue to give the best of our church buildings, the best of our music, our preaching, our instruction, to the adults, while at the same time we stick the children off in some unattractive part of the building with poor equipment and inadequate instruction. One reason for this is that we are in the habit of shifting our ministers before they get their roots down.

"We need to think through the church of to-day to see whether we are taking care to build the church of to-morrow, the church which will have to be run by the children of to-day. We are not going to get anywhere in this day and generation by standing off and pointing the finger of scorn at our young folk. No matter whether they're good or not they are all we have. No matter how bad we think they are to-day, they're just as good as we were when we started. If they're any worse now they're so because we brought them up that way. We created the environment in which they have developed. Our present generation throws the load of life on a child three, four or five years younger than when I was a boy, and it isn't as easy to be good as it was twenty-five years ago. Do we ever stop to realize how much of the amusement of our children we turn over to the people whose only interest is how much money they can make by it? If we folk who sell good are going to allow people who sell evil to ride down the street in a big bus with doors wide open while we go along in an old wreck of a buggy with a sway-back horse and a long face, we've got ourselves to blame if our children jump into the bus.

"In our church plants it is inevitable that if there is a perfectly fine organ, or choir, or auditorium it is at the disposal of the older people and the children take what they can get. Is that giving them a square deal? We should ask ourselves of every church plant —'Is this a worthy kit of tools with which to build an edifice of religious education?' The Church of Christ has a right to the first and biggest and strongest that folks who call themselves Christians have to give, and the children should get the benefit of the best in the church.

"We must think through our methods of dealing with the younger generation in the light of these things. We must realize our obligation to make things interesting. This is done in secular education. We make no attempt to do it in religious education, and yet we wonder why our children think Latin and mathematics more important studies than the Bible. We blame them for this attitude, whereas the fault is ours. We are masquerading a lot of laziness as super piety. We ought to take as much trouble to make our goods attractive as those who are giving our children their secular education. When our church plant seems like a sanctified graveyard to the child we can not wonder at his lack of enthusiasm for religious education. We need to use all the inventive ingenuity we have to make religion interesting to our children.

"If to-morrow comes with its multiplication of things material and we allow things spiritual to lag behind then by and by the edifice of society will come crashing down about us."

# Among Our Churches

## New York City Letter

**The Chapin Home** observed the fifty-second anniversary on Saturday, Oct. 24, 2 to 10 p. m. A fine company of friends patronized the sale of attractive and useful articles, and enjoyed dinner. It was a success in every way, betokening the confidence and good-will of an ever-increasing number of men and women, glad to co-operate in maintaining the most beautiful home for the aged in America. * * **Southold** is the summer home, on Long Island, of numerous citizens of New York City. The church, ministered to by the beloved Abram Conklin, kept open during the summer with the best attendance of the year. In this conservative field the barriers are breaking down. The union Thanksgiving service is to be held in the Universalist church, and Mr. Conklin has been invited to preach in the Methodist church, in exchange with the pastor. Two delegates attended the State Convention, and a substantial contribution was made to the Ministers' Pension Fund. * * **Middletown** is another New York parish in which "the city" is peculiarly interested, for it was founded by several laymen from our city churches. On Layman's Sunday, Mr. John I. Zoller of Little Falls was the speaker, and Mr. Wm. E. Cross presided. The women of the church have assumed the responsibility of raising $1,000 to pay for the choir. They are busily engaged in preparation for the annual fair to be held in December. One of the faithful parishioners, Mrs. Clemson, recognizing the practical value in time saved, frequently sends her motor-car and chauffeur for the minister's use in calling. There is suggestive value in this item of news. Rev. George H. Welch is the successful minister at Middletown. * * **The Metropolitan Alliance** will hold its November (13) meeting in Newark. On Nov. 19 there will be a theater party in aid of the denominational drive. * * **Mt. Vernon.**—It is good news to report that Dr. John Sayles is convalescing from the operation performed in a Portland, Me., hospital. His brethren in the Universalist and Unitarian ministries have rendered acceptable service as supplies. It is to the credit of the society that it is working with earnest zeal to prove to Dr. Sayles that his teachings and inspiring presence are not forgotten. At the Oct. 13 meeting of the Woman's League, the Rev. C. S. Weist of the Congregational Church spoke on Week Day Religious Education. * * **Washington Heights.**—Two sermons by Mr. Harris, which attracted "considerable" attention were "The Life-Force of Americanism" and "Righteous Heresy." Mr. Harris is meeting with large success in teaching and leading the Juniors. A summer camp in the Adirondacks and excursions during the winter add to the interest. The pastor is to conduct an educational excursion for boys during the Christmas holidays. Six days of travel will include an ocean voyage to Norfolk, with a visit at Yorktown, a day in Richmond and on New Year's day in Washington, when the President will greet the boys. "Universalist boys especially welcome." * * **Good Tidings.**—Mr. Lalone attended the State Convention—where he served as chairman of the nominating committee—and the General Convention. The church was well represented by the laity. The society has loaned its church to the Adventists, who use the auditorium on Wednesdays and Saturdays. * * **All Souls.**—All Souls Sunday, Nov. 1, has again been designated as "Visitation and Every Member Canvass Day." The people are asked to be at home to receive the representatives of the church. The offering to the Ministers' Pension Fund amounted to $156. The renovations and improvements made during the summer, at large expenditure of money, have made the church even more attractive, and it has always been one of our finest churches. All the organizations are starting in with courage and enthusiasm for the winter's work. Dr. Grose and Mr. Bryant represented the parish at the General Convention. * * **Our Father.**—Rev. Seth R. Brooks, the splendid young minister of the Little Falls parish, and a member of the Church of Our Father, was married Oct. 14 to Miss Corinne H. Hellstrom, one of our noble young women. The annual missionary offering, which includes the Ministers' Pension Fund, will be taken Sunday, Nov. 8. At the opening meeting of the Men's Club, President Lewis introduced Mr. Spoth of the Van Camp Packing Company, who spoke upon "57 uses of cotton seed." The men and women of the parish are co-operating in preparing for the fair, to be held Dec. 9, 10, 11. Recent themes, "Art of Ownership," "What Price?" "Mission of Memory," "A Real Universalist," "Heresy and Heretics." * * **Divine Paternity Mission.**—After a busy summer, during which the attendance was over 4,000, fall and winter activities opened Oct. 1. Rally Day in the Sunday school, Oct. 4, brought out an attendance of ninety-five. Miss Taylor was the speaker. A Play School, started by Mrs. Ramsdell for children under school age for two hours each day, is an interesting new development. Miss Lucy E. Jones, a trained dietitian, well-known for successful food-work in the city, has been engaged to direct the lunches served to undernourished school children and children of working mothers. Additional help in the kitchen has been provided, so that thirty-six children are served daily. Mr. and Mrs. Ramsdell, who have lived at the settlement for a year and a half, have moved to a home of their own, and the apartment is now being furnished for resident workers. This step makes the "Mission" a real settlement, where workers "settle," establishing their home in a needy neighborhood, and sharing their lives with their neighbors. A class in French for girls has been started. Two new women's clubs are meeting in the house. The Y. P. C. U. has plans to develop their organization and to be of service to the House. A splendid devotional meeting was held on Oct. 16, led by Anthony Howatt. The local board and clubs have bought a Sonora for the house, and gave a Hallowe'en frolic and dance on Oct. 24. During the summer 1,600 cups of milk were sold to children at a cent a drink. Small contributions now would continue this valuable activity. Toys, games, books, a piano, tennis net, and rummage, are some of the needs. Twenty volunteer workers are urgently needed!

*Thomas Edward Potterton.*

## Church News and Interests

### PERSONAL

Miss Charlotte Holden, daughter of the late Rev. James Harry Holden, who has been in Falmouth, Mass., as supervising nurse for six years, has just accepted a similar position in Foxboro, Mass.

Robert Whitney, of Marlboro, N. H., president of the New Hampshire State Convention, was stricken with paralysis Thursday, Oct. 15, at Keene, while heading a parade, and died in the hospital there Oct. 20.

The preachers at the Winter Hill Church, Somerville, Mass., during the illness of the pastor, Rev. D. A. Ball, through the month of October, are as follows: Oct. 4, Rev. Alfred S. Cole; Oct. 11, Rev. John van Schaick, D. D.; Oct. 18, Layman's Sunday, Mr. Vernon E. Blagbrough; Oct. 25, Mr. Douglas Robbins, son of Rev. C. G. Robbins, D. D., of Lawrence, Mass.

Dr. Clarence E. Rice of Washington, whose sudden illness prevented his attending the General Convention, is slowly improving.

Mrs. Granville Hicks has charge of the office which the Student Federation of Religious Liberals opened at Northampton, Mass., Oct. 5.

Mrs. Theresa Homet Patterson, who has been spending the summer at Homet's Ferry, Pa., has gone to her Pasadena, Cal., home for the winter.

Rev. Frederick W. Betts, D. D., of Syracuse, has been elected president of the Board of the Public Library of Syracuse.

Rev. George W. Colson of West Newton, Mass., supplied the pulpit of the First Church in Cambridge on Oct. 25, when the minister, Rev. Otto S. Raspe, was in Syracuse.

Rev. John Vannevar, D. D., preached in Fitchburg, Mass., for Rev. F. W. Gibbs on Oct. 18, and in Charlestown, Mass., for Rev. Roger F. Etz on Oct. 25.

### Indiana

Indianapolis.—Rev. Fred A. Line, pastor. Sunday evening, Oct. 11, Rev. Fred A. Line was installed as pastor of the Indianapolis and Oaklandon churches at a special service held in the Indianapolis church. Rev. A. W. McDavitt of Muncie preached the sermon. Rev. Helen E. Line, daughter of Mr. and Mrs. Line, assistant pastor of the Universalist church at Joliet, Ill., gave a talk on "The Minister's Place in the Community." The charge to the people was delivered by Dr. L. Ward Brigham of St. Paul's-on-the-Midway. Rev. Wm. I. Caughran, pastor of the First Congregational Church, offered prayer and spoke words of welcome in behalf of the ministers of the city. Short addresses of welcome in behalf of the Indianapolis and Oaklandon churches were given by Mr. T. T. Slaegel and Mr. Walter McCord. Mr. Cecil Strupe had charge of the service. The special musical program included a violin duet by Paul Hamilton and Owen Beckley of Oaklandon, and a vocal duet by Mrs. Archie Langlais and Mrs. George Shea of Indianapolis. The church was filled, a large delegation from Oaklandon being present. The pastor attended the Syracuse Convention and the men of the church had charge of the service on the 25th, the Secretary of State being secured as speaker.

### Iowa

Mitchellville.—We observed Rally Day with increased attendance. We had our annual Home Coming Oct. 4 with Roll Call after potluck dinner.

Boone.—Rev. Effie McCollum Jones, D. D., is getting a good hold here, holding services at 7.30 p. m. every Sunday with a growing congregation.

Osage.—Rev. Jennie B. Hitchcock has held services here lately. The State Superintendent was here Oct. 28.

### Kansas

Hutchinson.—Rev. Harry E. Nelson pastor. The interior of the church has been redecorated. The church has adopted the budget system and recently put on an every-member canvass. The result was a 40 per cent increase in pledges.

Junction City.—Rev. A. W. Altenbern, pastor. The budget system and the every member canvass have been adopted. The week day school is making progress under the supervision of the pastor, supported by an able group of teachers.

### Michigan

Detroit.—Rev. Frank D. Adams, D. D., pastor. Regular services were resumed Sept. 13 with a large congregation. A modernist Bible class, to be conducted by the pastor, is being organized by a committee of which Mr. Replogle is chairman. It is to meet every Sunday evening in McCollester Hall. Our Sunday school passed out of existence at the end of last year and in its place we have junior church, which is held in the church house at the same hour as the church service. Under direction of Mrs. Nina E. Wren, the superintendent, it is a decided success and the attendance is increasing rapidly. We were represented by a good delegation at the State Convention at Liberty and our pastor and Mrs. Adams and two delegates attended the Convention at Syracuse. On Sunday evening, Oct. 11, twenty-five from the church went to Olinda, Ontario, to attend the opening meeting of the Ontario Convention. They arrived there at six and found that the ladies of the Olinda church had a bountiful dinner all ready. Dr. Adams spoke in the evening.

### Minneapolis

Minneapolis, Redeemer.—Rev. M. D. Shutter, D. D., pastor. Friday afternoon, Oct. 2, the Women's Association held its first meeting at the home of Mrs. Fred P. Nash, with a large attendance. Mrs. A. L. Searle gave a delightful *resume* of her recent trip around the world, and Mrs. Stanley G. Staring, president of the Association, outlined the work for the coming year. The Ladies' Social Circle has begun its all-day work meetings at the church, sewing for various charitable organizations. The Clara Barton Guild had its first meeting in September, pledging itself to greater efforts for local philanthropic work as well as the regular program of missions for all Guilds. Wednesday, Oct. 7, the annual Rally Dinner for the entire parish was given at the church. The Men's Club provided the program of music, illustrated lecture and informal talks, while the Ladies' Social Circle took charge of the dinner. Mr. and Mrs. Eames and a half dozen of their parishioners from the Rochester church were guests, coming for the State Convention which was held the following day in Anoka. Mr. Reamon outlined the plans for the church and church school, and Miss Hughes read a letter of greeting from Dr. Shutter. About 175 were present. Rally Sunday was observed Oct. 11, with a sermon by Mr. Reamon on "Bystanders." At the session of the church school, Dr. F. J. Wulling gave a brief talk to the children on "Service." The program of evening services at the church is to be somewhat changed this year, with lectures, book reviews, and musical services added to the former programs of motion pictures. On Sunday evening, Oct. 11, Rev. William E. Dudley, pastor of Park Congregational Church, gave the first of this new program, reviewing Tolstoy's "The Resurrection." Preceding the service, Prof. Harry W. Ranks gave a program of music on the new pipe organ. Unity House is beginning another season's work, under the direction of Miss Edna E. Towler, elected to the position of resident director in August. A staff of fourteen resident workers, with many volunteers, has already begun work. Classes for men, women and children, day nursery, library, clinics of all kinds, sewing, millinery, basketry, cooking, gymnasium, swimming, competitive games, Boy and Girl Scouts, Americanization lectures, are some of the features of the work. The entire staff were guests at the Rally Dinner of the church on Oct. 7.

### Ohio

Woodstock.—On Oct. 18 we concluded ten day services conducted by Rev. W. G. Price of Columbus. The attendance was from forty-eight to a filled church on the final night, when seventeen members were received. We have a fine W. U. M. A. organized with thirty-seven members. We expect to organize a young people's society in the near future. Rev. J. E. Price of Cincinnati preached one night and Rev. H. P. Price another during the meetings. Columbus sent out a fine delegation one evening who took part in the program. We also entertained the Central-Winchester Association.

Columbus.—Rev. W. G. Price, pastor. Our church opened Sept. 13 with a congregation of nearly 100. The Sunday school rally was held the 25th with 104 present and the church rally Oct. 4 with 127 present. Congregations have increased to over 150 since then. Our students' reception was attended by about fifty, several of whom joined the Sunday school the following Sunday and attended church service. Sufficient funds have been in the treasurer's hands to pay all bills each month and we have all but $300 raised to complete a payment of $2,500 on our church debt. A large delegation from here attended the Central-Winchester Association at Woodstock. The Guild, W. U. M. A., and Y. P. C. U. are all well organized and at work.

### Wisconsin

Wausau.—This church held its annual meeting Oct. 9, combining its annual reports and plans for the new year with the burning of its mortgage. This plant, which could not be duplicated to-day for less than $150,000, is now entirely free from debt. It is one of the most beautiful plants in the denomination, of English-Gothic architecture, with parish house and parsonage attached.

### MASSACHUSETTS WOMAN'S ALLIANCE

Last spring in the Inman Street Church in Cambridge the Universalist women banded themselves together in a Massachusetts Alliance—to bring the power of Universalist help to the forward looking movements of the day.

Their next meeting is to be in Gloucester, in our oldest church, on Friday, Nov. 6. It begins at eleven o'clock, for the business. A box luncheon with local trimmings follows, and then the afternoon speaker—and who is it? And what will be heard? And would you like to hear?

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### KELLERMAN'S PAMPHLET NO. 3

Number Three of "Universalist Educational Parallel Columns" is now ready for the printer. The subject of it is "Religion and Science." Like its predecessor "columns" it is entirely educational, and its three columns are headed, "Universalism," "Science," and "Fundamentalism." It is neither controversial, argumentative nor contraventive. It is intended particularly for instruction to our Universalist clientele. It is a propaganda pamphlet to stir our people to greater love, loyalty, and activity for our church, And like its predecessors it may circulate and make friends outside of our church.

The first edition (for which the author is responsible both in substance and finance), will be 1,000 copies. Those wishing a supply for their churches should write at once for the number they desire. There are already some standing orders. Please order also Numbers One and Two, those who desire them. There are no copies available at present. They will have to be supplied out of the new edition. They will all be distributed free of expense, as heretofore.

*R. S. Kellerman.*
*Hop Bottom, Pa.*

* *

### SUNDAY SCHOOLS IN JAPAN

Does everybody know that we have six Sunday schools in Japan? Three are in Tokyo, at the Barracks, at the Dojin House, at the Missionary House where the Cary family live. One each is at Shizuoka, Nagoya, and Osaka. Our own Miss Kent is superintendent of the Dojin House Sunday school. Our own Mr. Teresawa is minister of the school at Shizuoka. But as each year we have more than enough money to pay the salaries of these two workers and contribute to the general work of the mission, we have a right to say that it is *our own* Mrs. Cary who works in the school at the Missionary House and *our own* native workers who have organized the schools at Nagoya and Osaka. At Shizuoka, Mr. Teresawa has an afternoon story hour at the reading-room in the church, and often sixty children gather there to read the books and magazines, and to listen to the stories. Let us crowd our International Missionary envelopes wtih money that this good work for the children of Japan may be multiplied. Besides these Sunday schools we have three kindergartens in Japan, and every Christian kindergarten in Japan includes religious teaching in its program. Sometimes the parents complain that they do not wish their children taught to be Christians, but they are firmly told that if they attend these schools they must have the Christian teaching that is given. In spite of occasional complaints, it is a very rare thing for a child to be removed from the kindergartens.

*General Sunday School Association.*

## Notices

### ALABAMA UNIVERSALIST CONVENTION

The Alabama Universalist Convention will meet at Camp Hill, Ala., in accordance with the order of the Board of Trustees, Nov. 12, 13, 14, 15, for the transaction of such business as may be brought before it.

*Jas. L. Miller, Secretary.*

* *

### NEW YORK FELLOWSHIP COMMITTEE

Letters of license to ordained clergymen granted to Rev. Bruce W. Brotherston and Rev. Hermon L. Brockway. Ordination authorized of Mrs. Nellie B. Alvord. Restored to full fellowship, Rev. Frederic T. Nelson.

*George H. Bowers, Secretary.*

* *

### MISSOURI UNIVERSALIST CONVENTION

The Missouri Universalist Convention will meet in 58th annual session in Kansas City, Missouri, at 1 p. m., Nov. 12, to receive reports, elect officers and to transact such other business as may come regularly before it.

*T. W. McDavitt, Secretary.*

* *

### CONNECTICUT FELLOWSHIP COMMITTEE

License to preach granted Phillips L. Thayer, effective for one year.

*A. Norwood Foster, Secretary.*

* *

### CONNECTICUT MID-YEAR CONFERENCE

The Connecticut Mid-Year Conference will be held at the New Haven church on Wednesday, Nov. 11, beginning at 2.30. On the program are Rev. A. Gertrude Earle of the General Sunday School Association, Prof. Wilfred E. Powell, visiting professor of Religious Education at Yale Divinity School, Mrs. Maude B. Foster of Norwich, Rev. Henry B. Taylor, D. D., of Meriden, a group from the members of the New Haven Women's Missionary Association, and Rev. Roger Etz, Secretary of the General Convention, who will preach at the evening service. The sessions are open to all.

*G. H. Leining, Secretary.*

* *

### KANSAS UNIVERSALIST CONVENTION

The Kansas Universalist Convention will meet in 57th annual session at Kansas City, Kansas, on Nov. 11, at 1 p. m., for the election of officers, the receiving of reports and the transaction of such other business as may come regularly before it.

*James Houghton, Secretary.*

* *

### PRESIDENTS' COUNCIL, W. M. S.

The Presidents' Council, which consists of the Official Board of the Women's Universalist Missionary Society of Massachusetts and the presidents and secretaries of the Mission Circles, will meet at Bethany Union, 14 Worcester St., with Miss Hersey as hostess, on Monday, Nov. 9.

The morning session will open at 10.30 and the program will be continued at 1.45, following the luncheon at 12.45, 75 cents per plate.

"The Missionary Work," with its plans, methods, problems, suggestions from both the Mission Circles and state officers, will be the forum topic and every one is invited to participate.

The delegates, Miss Kate M. Goff and Miss Rita Hayward, who attended the Institutes at Northfield and Ferry Beach, will report on these meetings.

Miss Harriet Newhall, an artist of note, from Provincetown and Boston, who recently visited and made an extensive study of the early Spanish settlements and the Indian villages of "Our Great Southwest," will address us, illustrating her talk with some of her own paintings done during her stay in that section. This will be followed by "Present Conditions and New Movements" in Latin America, by Miss Martha Hartman of Boston.

It is important that Mrs. George E. Huntley be notified of your intention to be present for the luncheon before Nov. 7. Address her at 1010 Massachusetts Ave., Cambridge.

* *

### NEW YORK FELLOWSHIP COMMITTEE

The Fellowship Committee of the New York State Convention will hold a meeting at the parish house in Utica, Nov. 2, 1925, at one p. m., for the purpose of the examination of Lucius Garner with a view to his ordination, and for the transaction of such other business as may properly come before it.

*Geo. H. Bowers, Secretary.*


### Fall Meeting of the Universalist Women's Alliance

**In Gloucester, Friday, November 6, 11 o'clock**

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**During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.**

**For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.**

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## Crackling

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Her flying fingers write; and having writ,
Fly on; nor all your prayers nor caustic wit
Shall move her to decipher half a line,
Or transcribe any single word of it.
*Exchange.*

* *

"Your husband, madam, is suffering from voluntary inertia."

"Poor dear Robert! And I accused him all along of being lazy."—*Ridgeway Mercury.*

* *

Grace: "How did you get along with your French in Paris?"

Viola: "Wonderful! I found two women from Denver who could understand me!"—*Life.*

* *

Mother: "What did you learn at Sunday-school to-day?"

Betty: "Not much. We're still having the same God."—*Life.*

* *

Senior: "How do you like my room, as a whole?"

Freshman: "As a hole it's fine, as a room—not so good."—*Vassar Vagabond.*

* *

"Have you heard the latest? Mrs. Fisher walks in her sleep!"

"How perfectly absurd . . . when they have *three* cars!"—*The Passing Show.*

* *

"Have you a circulating library?"

"No, ma'am; but I can show you some nice revolving bookcases."—*The Junior World.*

* *

The quickest way to make two blades of grass grow where one grew before is to plant a vegetable.—*Little Rock Arkansas Gazette.*

* *

The Optimist: "The palmist told me that I was at the end of all my troubles."

The Pessimist: "Ah, but did she say which end?"—*London Mail.*

* *

New York Pater: "What is there about Europe that's so wonderfully fascinating?"

New York Daughter: "One meets such nice Americans."—*Montreal Gazette.*

* *

It is easy to pick out the poor in America. They wash their own cars.—*Marion Star.*

* *

And another thing this old world needs is a three-pants and two-coats suit.—*New York American.*

* *

"Are you fond of music?"

"Not very, but I prefer it to popular songs."—*Boston Transcript.*

* *

"I just bought a Rembrandt."

Patriotic American: "Well, American cars are good enough for me!"—*Judge.*

# Jottings from the General Convention

Syracuse has the best regulated traffic, both pedestrian and vehicular, in the East.

Rev. Vincent E. Tomlinson, D. D., of Worcester was called back home for a funeral on Wednesday.

Delegates who had rooms on the south or east sides of the Hotel Syracuse and Hotel Onondaga enjoyed delightful views of the line of hills and of Syracuse University in the distance.

"A man can be an optimist at this Convention," remarked General Secretary Etz as he came from the Board meeting Wednesday. "I have been in close touch, but even I have been surprised at the good reports from mission fields at home and abroad. The women too have done magnificently."

Everybody was saddened by the news of the death of Robert L. Whitney of Marlboro, N. H., which reached the Convention Wednesday.

The Syracuse church is ventilated admirably. Dr. Betts dashed into a dark corner of the basement on Wednesday morning and removed boards from the main register drawing foul air out and served notice that another place must be found for old lumber. He served notice also on everybody involved that the ventilating fan must be kept going whenever the meetings were being held. This won the gratitude not only of hard working secretaries and reporters but of the mass of the people.

Mr. Guy Newhall of Lynn, Mass., scheduled to speak at the Layman's Conference Wednesday, was prevented from fulfilling his engagement by the illness of his mother.

Among those present from Universalist Headquarters besides the officials were Miss Dorothy Hall and Miss Linda MacDonald, for the *Leader*, Miss Esther Richardson, secretary of Dr. Lowe, Miss Myriam Seive, of the Five Year Program, Mrs. Belle Minor of the General Secretary's office, Miss Alice Enbom of the W. N. M. A.

Dr. B. G. Carpenter of Peoria began his address to the laymen by saying that he once was speaking before a fraternal organization of his city and introduced himself facetiously to the audience as "a carpenter and a joiner." The audience got the point, but the newspaper came out next day and said "Dr. Carpenter carries a union card."

Dr. Edwin C. Sweetser of Philadelphia, standing in the lobby of Hotel Syracuse Thursday night, said: "To-day I have been down in the old part of the city to look for familiar landmarks. Fifty-seven years ago I came here direct from Canton Divinity School to be pastor of the Universalist church. It met in the Court House, now the Public Education Building. Syracuse then was a city of 50,000 population. Now it has nearly 200,000. Yet back there we had congregations of 100 to 150."

There was a Ferry Beach Reunion and Dinner at the Chamber of Commerce rooms Thursday night at which 100 sat down. Plans were made to launch a drive for new buildings for Ferry Beach, hotel, adequate auditorium, to make this favorite spot a new summer headquarters for the denomination.

The 250 certificates necessary to get a one-third rate on railroads for return fare were secured early Thursday. At Providence we failed because we did not make it clear to people traveling from near-by points that they could help everybody else by getting the certificates whether they wanted them personally or not, and also because ministers did not realize the importance of taking certificates instead of using half-fare orders.

Round robin letters were circulated by friends of Rev. Dwight A. Ball of Winter Hill, Mass., and Rev. John Sayles of Mount Vernon, N. Y., sending sympathy to them in illness.

Mrs. Robert Hicks, president of the Ladies' Aid of Syracuse, was on duty early and late, filling in wherever there was a need—always acting cheerful and willing under the most difficult circumstances.

Dr. Sweetser brought down the house in the discussion of parliamentary law, by saying, "I find myself in thorough agreement with Dr. Perkins."

Rev. Francis B. Bishop, D. D., Southern Superintendent, gave notice that regular services in Miami will begin Sunday, Nov. 7, in Shrine Temple, Third Street and Riverside Drive, Northwest.

Mrs. F. C. Todd of Minneapolis electrified the Ferry Beach Dinner by offering to give $5,000 for new buildings at Ferry Beach, Me. Pledges for $1,315 were made. Complete story is told in a brief article by Mr. Gibbs.

"I notice that a few gentlemen," said Mrs. Vallentyne, "have bought tickets for the Woman's Friendship Luncheon. You are not excluded, but I am afraid you will not feel at home. If any of you wish, you may have your money back." This was the gentlest, friendliest, conducting mere men to the door the Convention heard.

Rev. Stanley Manning, Convention Secretary, and State Superintendent of Maine, drove to Syracuse in a car on which was painted in gold letters, "Maine State Convention." He reported that he was stuck in the snow in Dixville Notch, White Mountains, for some time. On the return trip his predecessor in office, Rev. Milo G. Folsom of Gardiner, Me., and Mrs. Folsom, made the trip with him.